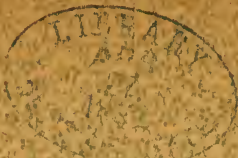




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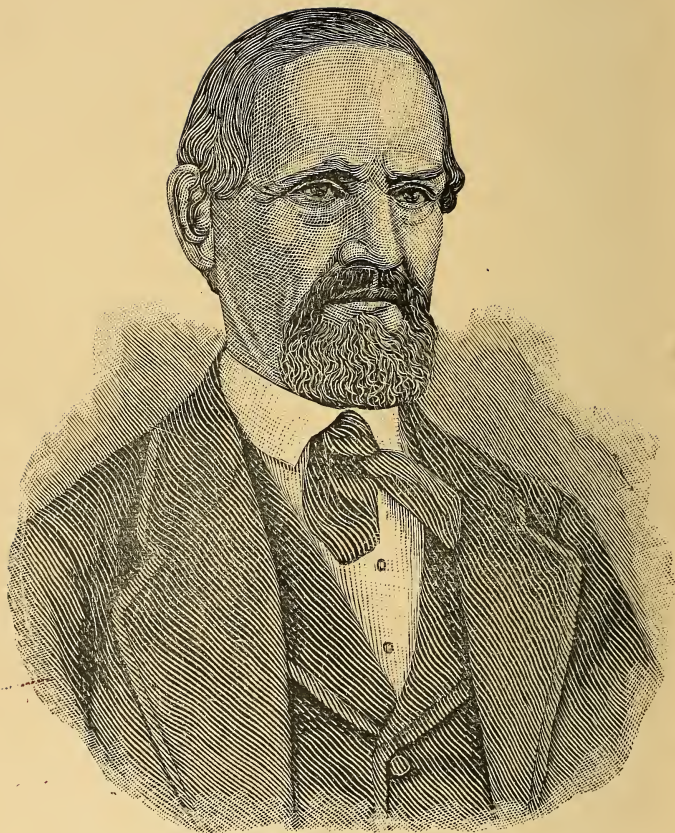
UNITED STATES OF AMERICA.











JOHN SENFF,  
RIVERSIDE, OHIO.

# Key to Political Science;

OR

## STATESMAN'S GUIDE.

BY  
✓  
JOHN SENFF,

Author of the "Origin and Destiny of Man

REVISED AND ENLARGED EDITION.



CINCINNATI

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## TO THE READER.

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WHATEVER a man may do, there must be a motive for his action. This motive, if proper, should be received by others as an ample apology for all acts not absolutely criminal.

The apology I offer for writing the following pages is fully sufficient, in my estimation, and will justify me in my action.

It is this: The nations of the world are so miserably abused by the governments that exercise authority over them, that they live in want, while the means nature provides are ample if rightly applied. It is not always villainy on the part of the rulers which produces this result, but more frequently it is the effect of ignorance.

But, in a government like ours, this should not be. We have the choice of our rulers, and the only thing requisite is to make a judicious selection. For this purpose, I have laid down rules whereby the people can make the best choice possible, and the rulers be enabled to avoid the errors of their predecessors. As all citizens of this Republic are, or should be, equally interested in a good government, therefore I could not well withhold the following suggestions. Whether they are wise, proper, and of value to the people, they alone must decide.

I do not pretend they are without errors—there may be many; yet if they contain some new principles by which mankind may be benefited, then I am amply rewarded.

With this brief introduction I submit the work to the public.

---

#### APOLOGETIC.

My apology for making this addition (pages 253-302) to this book is: In writing the first part I had entirely overestimated the general knowledge of the public in what constitutes government. I have since found that there is not one in every thousand of the reading public who has any regular knowledge of what constitutes government, and still fewer who know any thing of the classification of government into its three phases, or the natural clasification of rights, whereby we arrive at our first ideas of ethics. I think there is no work or book of the kind in existence—at least I have never found one—therefore the more important that such a book should find its way to the public. It at once becomes a guide to the common citizen as well as to the judge on the bench. In making this last addition I think I am discharging my duty to myself as well as to my fellow man, for I feel proud to say, "The world is my country, and to do good is my religion." So we will let our light shine that others may see to walk thereby.

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## PART II.

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# KEY TO POLITICAL SCIENCE;

OR,

## STATESMAN'S GUIDE.

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### CHAPTER I.

PRELIMINARY PRESENTATION OF THE SUBJECT—THE THREE PHASES OF THE MIND—THE EXTERNAL, INTERNAL, AND UNIVERSAL MINDS—THE GREAT UNIVERSAL MIND.

THAT this work may deserve the title used to designate it, it is necessary to take into consideration, if not all, yet the principal matters contained in the sciences from which the art of government is derived.

As the welfare of the people should be the great object of government, in order to reach their wants, it is of the utmost importance that in a work upon political science man's constitutional nature should be carefully considered and clearly set forth. I shall, therefore, endeavor to "probe the profound in the nature of man;" and, in so doing, I may perhaps materially depart from the beaten track, and present phases in his character rarely alluded to in works upon either governmental affairs or political economy.

I trust, however, that I shall be able to show the relevancy and appropriateness of every point I may present, however far-fetched it may at first appear to the reader.

Mind and matter, or the internal and external worlds, are by their constitutional natures essentially in harmony. Man's happiness, therefore, depends upon his relations with the external world and the maintenance of this harmony; for evils, pains, and discord are the results of violations of the mutual laws of both.

Man is only *en rapport* with the external world by means of his mind, with the assistance of the senses, the memory being the great conservator of knowledge, while want is the prompter and self-good the object.

By means of the memory he retains a knowledge of both good and evil; and as he is inclined to good and hates evil, and learns by experience, he is naturally progressive.

As the general mind is the great laboratory wherein he solves all questions that affect him, and as the laws of mind are universal, as well as those of matter, therefore we will commence our reflections upon government by noting some of the peculiarities of the mind.

The soul, body, mind, and spirit are all distinct, one from the other.

The soul is divided from the body by the spirit.

The mind surrounds the soul as the atmosphere does the earth.

The spirit pervades the mind as the light does our atmosphere, bringing the external world in contact with the soul—the sensitive, appreciative being.

Man is possessed of three distinct phases of mind:

First, the internal;

Second, the external;

Third, the universal.

The internal is that part of the mind which lies be-



tween the soul and the retina whereon is received the impressions of the external or material world.

This is the sphere of imagination, of reason, with all the powers of the mind concentrated. This is man's heaven.

The external is that part of the mind which lies directly outside of the body, corresponding to the earth and her atmosphere, with all her forms of materiality. The inside verge hinges on the outside membrane of the retina of the internal mind, this being all that divides them.

Whatever the impressions of the material world are upon the outside membrane, they affect the involuntary nerves. We see, hear, taste, smell, and feel just what comes in contact with the nerves of the retina. But upon the inside of the same retina we daguerreotype the images of our imaginations. This constitutes man's creative sphere.

But outside of both these spheres of mind is the Great Universal Mind, which is infinite, containing the astronomical spheres, both in their minutiae and ultimates. The great universal spirit pervades all—man having no spirit of his own.

Here is the great glory of this matter: All minds being in their nature similar, and there being but one spirit in the universe pervading all things, and mind affecting mind in the just ratio of its power, thereby laying the basis for one mind to govern another, and also containing the principles whereby one mind communicates with another, making known their mutual wants.

I mean the individual minds are connected with both the external and universal minds. Consequently all

souls occupying the center of their own minds have knowledge of one another, and are conscious of each other's wants.

Draw a circle as a canopy around the figure of man. The line denoting the canopy is the retina; the inside of the line is the inside retina; the outside of the same line is the outside retina; the man inside is the soul; the space between the man and the line of the canopy is the internal mind or intellectorium, wherein he digests crude ideas, while all outside of the line belongs to the external and universal minds.

All inside the canopy is subject to the will and the imagination, while the outside affects only the involuntary, yet it can generate ideas and influence the soul by its inspirations, thereby controlling the soul in its actions. It is the soul's educator, is independent of volition—precedes and controls volition.

In the sensorium on the inside of the retina that surrounds the soul, are marked the creations of the soul; for she thinks outwards, while the external world makes her marks on the outside, for the forces of the world seek to enter while the soul seeks to go forth; they meet on the retina or sensoria, are daguerried there, the one on the outside the other on the inside. The retina to the soul is transparent. She sees the images on either side. Their faces stand inwards, therefore can not be read or discerned by an outside person. This retina is all that divides the universal into outer and inner minds. All the senses strike the outside sensoria of the retina and go no further. On the inside are the super-senses, or a seeming continuation of the same senses, returning by reflection redaguerreotyping the external on the internal retina facing the soul. This is memory. See fourth lecture on Ambition, Aspiration, and Inspiration, or what will satisfy the cravings of the mind, in book called "Senff's Lectures on the Constitutional Nature of the Universe and Man."

I have perhaps now premised sufficiently, and will at once advance to the subject.

## CHAPTER II.

SOCIAL ENTERTAINMENT—THE REGULAR ORDER OF NATURE—ASSOCIATIONS AND RESEMBLANCES—IMPROVEMENTS OF PAST AGES.

ONE of the modes of opening the labyrinths of the mind to the different departments thereof consists in what we call "social entertainment."

As man has a love for the beautiful, the grand and marvelous in nature, and as things, when they become familiar to the mind, cease to excite that wonder they did at first sight, and instead of pleasing oftentimes disgust him, he, being ever progressive, is constantly seeking after something new; and, by means of associations, is enabled to gratify himself to an unlimited extent.

The external world is bound together by social ties and resemblances. One thing suggests another, until we find all nature is connected in regular links, so that the mind can trace out and follow all the different parts through associations.

The mind is a perfect simile in its order to external nature. The fact is, all nature exists in the mind, for we have no knowledge of anything outside of the mind. (See "Universal Mind.")

The key to unlock each department in nature will always be found in the one preceding it, for by association we are enabled to trace out the relation one bears to the other, and thus apparently hidden mysteries are revealed.

Hence the glory and pleasure which arise from social

converse. Our friend describes in glowing terms some grand and beautiful scene, which, for the first time, has flashed across his vision. He is in exstacies, for a new department has been opened to his mind. While he is thus enthusiastically painting in words the glorious picture presented to his rapt vision, his friend becomes psychologised, sees all he sees, and discovers, by association, the key which unlocks a new department in his own mind. He says, "That suggests a new idea to me," and forthwith describes what it revealed. In his description the listener obtains the key which unlocks a department in his mind never previously explored.

It is not only possible, but certain, that this process can continue in the same manner through eternity.

The same thing manifests itself in mechanism. One man makes a very imperfect machine. Another looks at it, discovers its virtues, sees its defects, and suggests improvements. The improved machine suggests to another mechanic quite a new invention.

Thus things have passed on after this manner until we now have machinery of almost infinite variety.

All the arts and sciences are the results of what I have stated. The present civilization of mankind is but the accumulated result of man's experience. As the polype deposit calcareous matter as a basis for the next generation of polype to work upon, and in the course of ages heave up an island in the midst of the sea—each generation contributing its mite to the structure—so man has had a similar experience.

Each generation suggests an improvement to the succeeding one, until finally the great superstructure which is composed of the arts and sciences, the governments of the nations, and civilization of the world,

---

presents itself as the grand result of the suggestions, the improvements, the experiences and accumulations of preceding ages, and which plainly foretell more glorious achievements and grander triumphs in the coming time.

## CHAPTER III.

RISE AND PROGRESS OF GOVERNMENTS—POSSIBILITIES OF HUMAN BEINGS—SELF-GOOD THE MOTIVE OF ACTION—EXPERIENCES OF MAN IN THE INFANCY OF THE RACE.

IN this chapter we will take into consideration the rise and progress of governments.

First, we find man possessed of all the possibilities in the universe; that is, he has the innate and requisite powers to make of matter all the structures and apply it to all the uses for which it has an adaptability.

The great rule with man is self-good, that being the supreme law or great center around which every thing is made to revolve.

Hence his object always is of two good things to choose the better; and of two evil things to choose the lesser.

Therefore, true government is not merely the exercising or generating of force, but it is the controlling of force or forces, and their application so as to subserve the highest purposes in securing the happiness of man.

Thus we see in the infancy of the race man had no advantage over the brute, except in his constitutional though still undeveloped nature. But being a very god in nature, and destined to govern *as a god*, the internal godhood prompting him, his desires are uncontrollable; he becomes restless as a volcano and goes forth seeking self-satisfaction.

To gratify his desire for knowledge and supply



his animal wants, he becomes brutal, savage, and ferocious in the extreme. Want being the omnipotent power, forcing him to action, and he being ignorant both of himself and the external world, he makes many mistakes, and great are his sufferings in consequence. But the great law of his nature which first prompted him to action now comes to his rescue.

Self-good, happiness, the love of pleasure prompting him, and he being ignorant makes bad choice, violates the laws of his being, is stung, feels the pain, and is miserable.

He now begins to discern the difference between good and evil.

Having learned wisdom by his folly, he does better next time. Whatsoever one man has acquired in knowledge is not lost; his fellows, seeing the advantages he has gained by his new art, imitate him and even make some improvements. Want is the mother of invention, and every invention suggests others. Thus has it been in all the ages past, until we now, by means of machinery, control the elements and make them subserve noble purposes.

But with the increase of man's knowledge and powers, his wants also increased; and being still barbarous, and not knowing in what his self-good consisted, and having wants his genius could not supply, he became a robber, a thief, and murderer.

Hence war, rapine, and the final necessity of compromise, out of which grew the idea of exchange, which is the basis of commerce.

Hence communities were formed; and the very nature of commerce suggested the necessity of governments.



## CHAPTER IV.

GOVERNMENT OF FORCE—FORMATION OF CLOSE COMMUNITIES OR CITIES—ROBBERY ON A MORE GIGANTIC SCALE—RISE OF THE MILITARY PROFESSION—CIVIL AND MILITARY ORDERS, ETC., ETC.

GOVERNMENT became necessary in order that there should be an understanding between the same community, as well as between the different communities. As those were the days of force, and the people being yet but a little above the animals in their development, they had to be governed by force.

The greater force governed or controlled the lesser. Robbery, therefore, was the order of the day; self-good prompted the many weak to unite against the few strong. The strong, being few in number, in order to overcome the multitude were led to invention; hence the origin of implements and machinery of war. The weak to counterbalance this formed close communities. Hence the origin of cities, and for greater security the walling of their cities. And as the people were brought into close relations, and there being no understood rule or law whereby they could be restrained, infringements, insults, robberies, and murders were the result.

Those things becoming intolerable, each sought redress, especially the weak against the strong. In thus doing, they would naturally seek the gigantic in form and appearance as leaders; for if they had the will, they would possess the power to protect them.

In order to induce the giant to exercise his protecting

care over them, they would divide their substance with him. This was an evil, but far less than to fall into the hands of marauders.

Such being the condition of the race at that time, their first government had to correspond with their development.

Rude and imperfect, it was the best that man's circumstances suggested. The ruler was a monarch, an absolute monarch, governing by brute force, and as absolutely actuated by self-good as his subjects.

He found it to his interest to protect all, as all assisted in administering to his wants.

As rude and barbarous as this age was, it contained the first germs of civilization. At the same time, too, the seeds of conservatism and radicalism were planted. By their fruits we discover how they have traveled down the ages together.

First, the ruler or tyrant would restrain the stronger in his community from robbing or despoiling the weaker, at the same time forcing all into some productive labor, for the more they possessed the greater would be his share.

But at this period a new order of things is inaugurated. Men for self-protection have now entered into combinations, in place of acting separately as individuals, and communities oppose communities with their tyrants at their head.

Thus the principle and order of robbery is on a more gigantic scale. Cities oppose cities, and one community robs another. Here we note the rise of what we call the military profession; hence society is divided into two grand orders, civil and military. The civil consisted in those members who produced the necessities

of life, which at that epoch in man's existence were few and simple.

The duty of the military power was to protect the civil in their duties and avocations. As there is strength in combination or concentration of power, the tyrant, as a matter of course, became chief of the military branch.

## CHAPTER V.

A NEW ORDER EVOLVED—POLITICAL REVOLUTIONS—CIVIL WAR—  
SELF-GOOD THE OMNIPOTENT PRINCIPLE—IT PROMPTS, YET CURES  
DISSENSIONS—IT IS RADICAL, YET CONSERVATIVE.

BUT here a new order is evolved. If man had been non-progressive, there would have been peace between the tyrant and his subjects. Here we are enabled to see how the same principle under different circumstances produces antagonistic results. I mean this, which the reader must always keep in mind: Man is always governed by the central idea of self-good. Positive selfishness always rules man; self-good is omnipotent. No man on the face of the earth has ever done an act that was not inspired by it. Therefore, we at this time see dissensions arising in the community—the people and the tyrant are at variance, one with the other.

There is a cause for this, and we will note it; but before we advance we will state that at this point we discover the commencement of political, as well as civil revolutions in the human family.

Such has been the general experience of the race. The causes were: First, the tyrant lived at his ease, in luxury and comparative splendor, at the expense of the people. He was happy, contented with his estate, and wished no change; consequently was non-progressive and conservative. On the other hand, the people in their productive labors not only aroused new desires, which taxed all their inventive powers to gratify, but,

as I said in the introduction, one thing suggested another, and the whole mind being linked together by association, the external world acted as man's educator. His thirst for knowledge being insatiable he soon outstripped the tyrant, his genius leading him far in advance of his ruler and the policy of the government.

Hence the increased wants and desires or self good of the masses demanded a government corresponding with their advanced condition. The ability to furnish such is found wanting in their rulers, and choosing a leader from among themselves they rebel.

The government is alarmed. It bribes the meanest of its subjects with promises of plunder, and fierce civil war ensues. It is of short duration, however, for the masses being united become stronger than the tyrant and his minions, the government is overthrown and a new one established.

The new government is begotten by the people and accords in every respect with the genius of the masses.

We would naturally think, therefore, that the people would be satisfied; and so they are for a time. But they change. Being progressive, they ever advance; and what but recently satisfied fully their wants soon becomes wholly inadequate, and thus they aspire to higher and more congenial conditions. Therefore, government after government has succeeded each other in order to suit the needs of the people. It is just as absurd to expect them to be satisfied with the conditions under which their fathers lived, as to expect a full-grown man to wear the clothes of infancy. Man must have things commensurate with his wants, and woe be unto whatever stands in his way.

This order of revolution has been repeated tens of

thousands of times, every time raising the government to a higher plane, there to await the revolution which would sweep it out of existence in order to make room for something better.

In this matter I make no reference to those wars of conquest by which governments were destroyed by antagonistic governments, but to those revolutions produced by the radical element as opposed to the conservative.

As I said before, each party is governed by the same motive, viz: self-good. The individual governing has lived at the expense of the laboring or productive classes; hence all his wants were supplied by them; and being above want, and there being nothing in his surroundings to call forth the innate powers of mind or body necessary to cope with the opposing elements, his genius and those of the masses do not coincide. He belongs to the dead past; they, to the living present. In each case self-interest prompted to action. His interests consisted in keeping things as they were, which corresponded to his genius and wants; theirs, to the improved condition of the masses. This is really the cause of all the revolutions the world has ever seen.

## CHAPTER VI.

IMPROVED ORDER OF THINGS—DEVELOPMENT OF MAN'S MORAL NATURE—LIGHT AND TRUTH FLASHING UPON HIM—HE IS REVERENT AND AWE-STRUCK.

AND here we see the rise of quite a new order of things. In all I have written before I have presented man as actuated by his animal nature. But now he has passed into the lower order of his moral nature, which is strongly tinged with the animal, the two verging together. The light of truth and justice now breaks through the eternal night. In the distance is discovered the dawn of a new day; the rosy tints begin to gild the eastern sky. Man begins to feel reverent. He looks with awe upon the approaching light. Soon the mighty sun rises above the shade of the earth of man's animal nature.

The conscience is born; a theocracy is established; henceforth we find two orders of government.



## CHAPTER VII.

PROGRESSING THROUGH TRIBULATION—A NEW ERA, THE RATIONAL—CONTINUED IMPROVEMENTS IN GOVERNMENT—THE AMERICAN REVOLUTION—REVOLUTIONS REVOLUTIONIZED—A PROGRESSIVE GOVERNMENT AT LAST ESTABLISHED.

THE whole scene is changed. This last government, from its very nature, becomes more conservative than those preceding it; and the people, as a consequence, become still more radical. This last element gave quite a new impetus to man's progressive nature. In place of bringing peace, it was the precursor of war. The priests who controlled the government went forth, lending their aid to the old tyrant in wars of devastation and conquest, saying, "Thus saith the Lord." We find that the human family had again to pass through revolutions very similar to the first, only much more intensified. With the animal and moral powers united as a base for government (the truly intellectual in man not yet being born), superstition knew no bounds.

Man's burdens at this time were intolerable. The evils, the mere consequence of his ignorance, he attributed to the curses of heaven.

We now approach another era—the rational. This is near the dawn of the historic period. Many of the sciences are evolved. A new inspiration has come over all the people. The sun has risen higher in the heavens. The fogs and mists have in a measure been dissipated. From this down through the ages we have

a meager history of man. Meager indeed, yet the mind, by the mighty power of association, is enabled to read accurately the true history of the past.

We will take but a glance at the historic period, that period which has shaken the very foundations of all things pertaining to man.

I have given, in the preceding pages, the rules, if rightly understood, whereby the true history of man can be read.

The arts and sciences are they who testify of my doctrine when viewed by the laws of association. All men are born naturally free and equal, being endowed with inalienable rights, among which are life, liberty, and the pursuit of happiness.

There must be, from necessity, many transitions in a course from imperfection to perfection. Man holds the two extremes in his nature. His constitutional nature is *perfect*, but his experimental or intellectual nature is *imperfect*. It being the great law of his growth that he must travel from imperfection to perfection, his happiness consists in an unobstructed way.

What suits him to-day is insufficient to-morrow; and as the pursuit of happiness is his right, he can change the programme whenever he pleases. This rule he applies to all things. To-day he establishes a government; to-morrow he destroys it, as incongruous or unsuited to his condition. The next day he reconstructs another. Each time he thinks he has arrived at perfection. This inevitable and necessary course is what constitutes his right to revolution.

Thus we see, after the thousands of revolutions, which each time placed man upon a higher plane and gave him a more congenial government, the American peo-

ple, with all the improvements man had ever made, with the tens of thousands of years of his experience, still were dissatisfied and rebelled against the then best government in the world.

Why? Because they had outgrown it, and it ceased to administer to their wants.

They were successful; established a new order of things; and with this commences a new era, the dawn of a civilization that will finally save and perfect the race.

But the reader will ask, have the American people excluded the idea of the right of revolution from their government? I will answer, no; but they have changed the entire order of revolutions; have established a constitution whereby the government itself is governed.

In this constitution I recognize but one point of perfection, viz: the people being the government, when they find anything wrong, have the right to right it.

As small as this seems to be, it is a lever of power that will secure all the rest. As "a little leaven leaveneth the whole lump," *it* will finally establish universal peace and achieve man's salvation.

Here the reader will note one of the great achievements of the American Revolution: it revolutionized revolution itself; and what I mean by this: Before the American Revolution the people were progressive, while the governments were stationary and non-progressive—which was the cause of all the previous revolutions that were marked with blood; but in the new order of things the government itself becomes progressive and takes the lead of the people.

The government is not fixed, except in that one thing: when the people demand a change it must be made, whether good or bad. In the next chapter I will take a cursory view of what I consider a true government.

## CHAPTER VIII.

THE TRUE GOVERNMENT—CO-OPERATION OR UNION OF ACTION—  
POLITICAL WISDOM ILLUSTRATED BY THE BEES, ETC.

TRUE government is the exercising of power directed by a perfect intelligence, which implies an aim and design, an end to be attained, and a knowledge of means to ends, or, as the philosophers say, "A knowledge of the eternal fitness of things."

Man, being a creature of wants, has the power, in a measure, to satisfy those wants. In a savage state he suffers many privations, but in a civilized state he is enabled to satisfy most of his desires or wants. This is in consequence of co-operation or union, wise laws of commerce, easy means of transportation, and that kind of inspiration which prompts all the productive energies of a people.

These energies must be educated so as to produce the best results possible. This implies the idea of the union of the masses, for the individuals separately act but in one direction, and that direction is dictated to each one by his peculiar development, which constitutes his genius or character, the promptings of each one being different, as the angles of no two minds are alike. Thus different capacities and tastes are constantly manifested. These lead to different industries, trades, employments, and professions. And so we have carpenters, smiths, shoemakers, etc., a perfect community having the requisite number of each. Nature never produces an excess, nor yet a

deficiency, but is always exact. For an illustration we will examine a hive of bees: Nature, through the queen, produces eighty thousand eggs, which when hatched constitute a community or swarm, there being every order of bee necessary to the prosperity of the hive. There are just so many pollen gatherers, just so many gatherers of honey, the requisite number of wax-workers and nurses or feeders, so many drones or males, with but just one queen in the whole eighty thousand. This is significant of the wonderful precision of nature.

But we will now take lessons on statesmanship from the bee-hive. But the reader may ask what do you see in the order of the bees, which is suggestive of political wisdom? I answer much, very much.

I see a reflection of nature in her perfection, not only in the bee, but in the very form of matter we find that which is suggestive of order and harmony. Matter hath in its particles every form the mind conceives of—the angle, triangle, quadrangle, hexagon, octagon, and rhomboid, with many peculiar forms which mind knows but little of. These being indestructible and positive in their forms, and yet subject to a more comprehensive power, the great type of all types, a form of all forms, attracting all others and distributing them according to the “eternal fitness of things,” the circle is formed—the type of perfection.

The term, “eternal fitness of things,” or, as Harris expresses it, the all-sufficiency, means this: Matter in its infinity of classes and forms, with their surrounding *auræ*, are fitted and sufficient to fill all forms up to the perfect circle, which is the type of a perfect mind.

The angle represents a mind developed only in one direction; the hexagon and octagon represent certain



groups of faculties; the rhomboid a segment. But they all together represent or fill the circle. Here we find the basis of true statesmanship. This thing is amply illustrated by the bee-hive as before stated.

Each bee has its own peculiar bent of disposition, being determined by its constitutional nature. It will always act in that peculiar direction. And all the bees, with their various peculiarities and efforts, when combined, constitute the store of the hive, which satisfies all the wants of the swarm. It fills the circle.

But here comes the wonderful mystery. Each bee, left alone, would not work, neither would altogether, without an inspiring cause. There seems to be the want of a connecting influence in order that they may co-operate. Just so matter in its angular forms would always remain, were it not for the type of the circle, the perfect form to which every atom aspires.

The power that is contained in the circle, which inspires the particles to co-operate in filling it, is analogous to that contained in the queen bee.

Now let the reader pay strict attention to what I have to say. The queen is the mother of all the swarm, and the combined qualities and attributes possessed by the individual bees separately are concentrated in her. Hence she is the ruler or inspirer of all, and without her all is anarchy.

Take her from the hive, and you take all energy and inspiration away with her, but when she returns each bee is re-inspired.

It is after this order: Her *aura* is so large that all the bees are embraced within it. The *aura* is filled with a peculiar vitality, which acts as an animus, and the instant a bee comes within its magnetism it is in-



spired to action and in the direction of the angle of its nature.

Thus we see that in a hive of fifty or one hundred thicknesses of comb, the moment the queen enters every one knows it. They feel her influence and are prompted to go to work—the wax-worker to his wax, the nurses to the young *larvæ*, the honey and pollen gatherers fly out into the fields and forests in quest of that which their nature prompts them to obtain.

The reader is now prepared to hear something in regard to the qualifications of a statesman, which I will give. I will, then, present some of the rules whereby they can be distinguished from ordinary men; also, the means a true statesman would employ to redeem man from the evils which have grown out of false legislation, especially the curses of poverty and the social evil.

I have said that the individuals in society are like the bees in their angularities, each one working after his peculiar angle; and his works are the monuments of his genius, and bear a certain relation to the general wants of society.

The productions of each, as various as they seem, when combined, fill the measure of the wants of the whole community. I care not how peculiar a man may be, his angularity fills a certain point in the circle, and is absolutely necessary thereto. Those who have several angles developed represent the hexagon, or so much of an advance toward the statesman. Their use in the circle is to boss or oversee the other angles and unite them into groups.

The person that represents the rhomboid unites the overseers and groups them into a segment of the circle.

Then comes the chief, who represents the circle.

He unites all in himself. In development he far surpasses them all.

He reaches as high as he can, makes a mark for the nation to aspire to, and seeks to draw them up to the exalted plane of his own development.

As the queen bee, he has all the qualifications of each individual separately as well as combined. In him are united all the forces of man. He stands, as it were, upon the top of a high tower, and can, with a glance, take in all the surroundings. He sees all, comprehends all, and gathers the heterogeneous matter, the product of each trade and industry, into one whole; and from it deduces or gathers a force which is the basis of government. This he applies for the benefit of the whole community; not robbing one class for the benefit of another, but each being benefited alike.

He is the man of wisdom, a true statesman. Now, as I said before, in every lot of eggs laid by the queen bee, there was one queen to govern the rest. So in every community there must be one person indued with the qualities of a statesman, or else the essential thing constituting a community is lacking.

But here is just where all the nations have erred. They could not distinguish between the true statesman and the demagogue. Demagogues by false legislation have nearly shipwrecked humanity, and have occasioned incalculable misery in the world. But the question will be asked, is there no rule by which one can be distinguished from the other? Yes, there are several, which will be presented in the next chapter.

## CHAPTER IX.

HOW TO DISTINGUISH THE TRUE STATESMAN FROM THE DEMAGOGUE—THE NECESSITY OF ALL BEING UPON EQUAL TERMS—THE EFFECT OF PROTECTIVE TARIFFS.

THE true statesman can be easily recognized and distinguished from the mere politician or demagogue. First, the true statesman never seeks office. He is conscious of his capacities, but allows his talents to recommend him. Second, he confers honor upon the office, while the demagogue expects to be honored by it; but by his lack of ability disgraces any office he may hold. Third, phrenology, physiognomy, psychometry will aid us. But of these I will speak more at length hereafter.

The duty of the statesman is to travel between sessions into all the departments of his country, and make himself acquainted with the genius of the people, their wants, and the natural resources, of the country. He should also travel through foreign lands; study the genius of their people; their resources, developed or undeveloped; thereby discovering the natural relations, not only of their resources, but of their people with those of his own land; for a true statesman's business is not confined solely to his own country, but extends throughout the world.

Thus he can exclaim, with the best statesman the world ever saw, "The world is my country, and to do good is my religion."

But the demagogue will take quite a different course. As soon as the session is closed, and he receives his salary, he resorts to dissipation; spending his time in frivolity, if not in actually vile places, with associates as vain, shallow, and unprincipled as himself; and when the session is resumed he returns with no new acquirements, but weakened both in body and mind.

Those who select candidates for the people to vote for, should be capable of discerning between the true and the false. The latter never should be selected, and those who put them forward are in the highest degree criminal.

The object of elections, at least in America, is to avoid having incompetent rulers; a thing which oftentimes occurs in an hereditary monarchy. The father, the reigning monarch, may be an able statesman, while the son is a worthless sot.

But in a country vast as America, there are always statesmen of the first class to be found. And, in order to obtain the best, it has been thought wise to let the people choose their own rulers.

Thus in order to find the best, I would advise a convention of phrenologists, physiognomists, and psychometrists to be held, composed of delegates chosen by the people. This convention should examine in person those present, or receive busts and photographs of those absent who were recommended for office, and intelligently and conscientiously pronounce upon their qualifications and character; and carefully make a selection of the required number of candidates to be placed before the people.

After the choice, and the officers are inaugurated, there should be connected with the government a de-

partment of phrenology and psychometry, so that all applicants could send their photographs, presenting front, side, and back views of their heads.

If, when examined by those appointed for the purpose, they be found all right, their photographs should be deposited in the office for future reference, and their owners invited to take office. But if the examination prove unfavorable, the photographs should be returned to their owners as a token that their services were not desirable. It is useless to expect to have a perfect government without all the appliances of modern science. You might as well expect a man to be a philosopher who possesses half a head or inferior brains. I have perhaps said enough of the qualifications of a statesman.

We will now examine the evil effects of false legislation, or the abuse of power. We will only pay attention to matters on this continent after the establishment of the American Republic.

The object of the republic was to establish an equality among the citizens, no one to have any privilege over another; and the intentions were to keep them as near equal in personal matters as the circumstances would permit, and by wise and just legislation to make the Americans a peculiar people.

First, to raise them up to a high plane of humanity, and by their example to affect all mankind, and thereby to establish a better civilization throughout the world. The first and most important object was to establish an equality; for the founders well knew the curses of poverty and the danger to liberty of excessive wealth in the hands of a few. Therefore, the government abolished all privileged classes and monopolies.

looking upon the two extremes of poverty and wealth as equally dangerous to liberty. They also knew that wealth was the price of labor, and that labor was the true standard of value; and as long as men received their just dues there would be no want or poverty, and the republic would live.

They also were aware that if the government should depart from this and confer special benefits upon individuals, then our liberties would be in danger and the republic would be superseded by a monarchy or aristocracy, for men would cease to be equal and the rich would govern the poor. It would divide the people into classes with antagonistic interests. The people would cease to be the government—a minority would rule. Demagogues have done all they could to break down the republic, and have succeeded. I regret to say it, the republic is gone; and one of the most corrupt aristocracies the world ever saw now occupies its place.

Soon after the government commenced there were two principles presented to those in power, and not only to them but to the whole American people.

As the prophet said to Israel, "Choose ye this day which ye will serve, God or Baal," so the choice of republicanism or aristocracy was presented to the people by their mottoes.

If they should say labor shall be the standard of honor, then the republic shall live; but if wealth, then the republic will die, and an aristocracy shall take its place. Fool-like they chose wealth, and heaven shed tears and hell groaned, and our government has ever since fostered aristocracy, setting its heels upon the poor.

This cursed idea has ruined and demoralized the peo-



ple—for to what depth will not man stoop in order to gain wealth. With wealth he is in high esteem, no matter how obtained. It is the key to all power. It unlocks the door to what is called refined society; aye, and what else does it not do? I mean the desire for wealth. It places a demagogue in the presidential chair, or a knave or a fool. It acts the same with all the offices in the land, until we might exclaim with one of old, "It is written my father's house shall be called the house of prayer, but ye have made it a den of thieves."

This is emphatically true of our country. The poor are robbed for the benefit of the rich. Look at our penitentiaries, our gallows and minor hells, and even the social evil, are all traced to this source. This I will prove before I am done.

But first we must show what would have been the condition if the opposite motto had been adopted. Men and women would have been esteemed for their true worth or the abilities they possessed of conferring happiness on others, and the mites they added to the national or common wealth. They would have been favored according to the degree of benefit their labors enabled them to confer on others. There would have been a motive to call forth the highest possible aspirations.

Men and women would have sought to achieve perfection in all their callings. We would have found a proficiency in everything. The physician would not have been a quack; the lawyer, a villain or demagogue; the priest, a hypocrite; the mechanic, a bungler; the merchant, a polished liar and adroit thief; the banker, an unprincipled robber; the farmer, a land pirate, and



the president the chief among ten thousand villians—of course I have no reference to any president especially. The reverse of this would have been the order, and the highest perfection would have distinguished every trade and profession.

It seems strange at first sight that so small a deviation should work out so mighty a difference; the one to lead to perfection and happiness; the other, to destruction and misery. Such, however, is the fact, which I will endeavor to trace out in detail.

First, we will note the physician. A father has a child in whom he beholds the latent qualities to become a first-class physician; and being under a government and among a people that make wealth their standard of honor, being prompted, not by the love of science, or the honor of excelling and contributing to science by new discoveries—these things not being held in such high repute with the public as money—therefore, his whole aspiration is to *amass* wealth, and his inspiration *how* to obtain money.

Now the reader will see this young student is not actuated by the love of the science he is studying, but the “almighty dollar” is forever before his eyes. What, then, is the consequence? Why, his excessive greed forces him to study, and his natural talents being in the line of the medical profession, he could not make so much, in so short a time, by anything else. Money, money, money; the idea haunts him day and night. Oh! how he longs to roll in wealth, flourish in upper-tendom, and receive the smiles of the *elite*.

He is already morally dissipated with the mere idea and lust for wealth.

The consequence is, he learns the technicalities of

the science; gets a moderate knowledge of anatomy and physiology; a smattering of chemistry; and by this time his patience is gone, he can wait no longer.

He announces himself as a practical physician, and the community is cursed by another quack. He is so much absorbed in getting money that he ceases to study to master the science, much less to excel and evolve new principles whereby the world might be blessed and he become a master to be studied by coming generations.

The same result follows in all other cases, and the nation that falls into this error will retrograde until it arrives at anarchy and final oblivion. They will cease to excel either in the arts or sciences. They will be unable to compete in the world's markets with those men of other nations who are inspired with nobler aspirations, viz: to become inventors of useful machinery or discoverers of scientific principles hitherto unknown, whereby the human race will be benefited, and adding them to the great pyramid of the world's attainments in civilization for future generations to read, as a link in the associations which mark man's progress. I say they are driven out of the markets of the world by the votaries of the arts and sciences. The one goes down to oblivion; the other rises to the highest pinnacle of greatness. This has been repeated many times in the history of the ages, and is now repeating itself on a grand scale in the United States and Mexico. Mexico in a few years will cease to be numbered among the nations. The above is the true cause of her decline, and it should admonish us to learn wisdom from others' follies as well as our own. I say Mexico should be, and is, a lesson to the true statesman. The United States

government transcends Mexico in the exact ratio that it has kept those laws or adopted the order of civilization which I said would elevate a nation. The United States have attained a state of prosperity which no other nation in the history of the ages ever attained.

But still they have not reached the climax of national greatness possible for them to attain. The American government is now in the most critical period of its history. This is the point in which she needs the wisdom of the true statesman. She much resembles the two brothers and their sister in the "Arabian Nights." Others sought on the top of the mountains the prize of the singing tree, the talking bird, and yellow water. Victory or death is the motto. The two brothers attempted it and failed, as millions have before. But Parizade, the sister, being inspired with love for the race and intense love for her brothers, sought the Genii, who acquainted her with all the dangers of the journey and gave her the full laws of success. She started, and met with woeful trials. She knew the law and remembered the injunctions of the Genii. She was inspired with love for the human race, therefore never forgot the rule of conduct prescribed by the Genii. Onward, still onward, upward, still upward, she ascended the mountain. Trials and dangers thickened as she advanced. Not one in a million but would have been overcome.

Yet she was the one, of all her race, who could accomplish the feat. She succeeded and attained the prize.

On her return she was surprised by the black pebbles lying by the wayside. They were the souls of

those who before, in attempting to attain the prize, had lost their lives.

But she had the remedy in her own hands. It consisted in the very prize she had won. She poured some of the yellow water on each of the black pebbles and they lived again.

This adventure illustrates the course of the United States. If she fails, she becomes one of those black pebbles lying by the wayside in the history of the obliterated nations which have failed to attain perfection and have become a warning to all true statesmen.

I have said there is a way for her salvation, but her dangers at this time are imminent. For this reason: She has departed from her first declaration, that all men are born free and equal, and are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. In order to have carried this out, in the compact of the states, or the constitution, there was to be no privileged classes, no monopolies; but all men were to have an equal chance in pursuing their course to happiness. The duty of the government was to protect all and to restrain those who would violate any of those rules. But instead of this, the government commenced the one-sided legislation in favor of the rich. Monopolies were granted favors in the shape of tariffs, in order to enable the manufacturers of America to compete with those of Europe. As wealth is the result of labor, and this tariff is a tax on the labor of European manufacturers, and is taken out of their employes' wages, *they* are made miserably poor.

The American consumer pays the excess which is received by the manufacturers. I do not mean that

the American manufacturer gets the tariff. The government gets that.

This enables the American manufacturer to raise the price of his articles to within a shade of the price of the European, with the tariff added thereto.

This addition is what the American consumer pays the American manufacturer.

Some will say that this is an advantage to the American employe, for it enables his employer to pay him higher wages.

This would seem so at first sight, but it is a short-sighted statesman that can not see its falsity.

The world after all is but one country. Commerce unites us all as one people. As we do to others, so will it return to us. There is an old adage, that "chickens will come home to roost." So our wrongs to others will fall back upon ourselves. I mean this: We lay high tariffs on European commodities to enable our manufacturers to enrich themselves. The European, in order to compete with us, reduces the wages to the lowest possible degree, which produces poverty in the extreme; so much so that our demagogues point to it as an argument in favor of high tariffs.

But the fact is they produce the very effect that they pretend they are trying to avoid, viz: the poverty and slavery of the American employe.

It is brought about after this order: The European, by his low wages, is forced to forego all the luxuries of life; he is not able to educate himself or family; and, as a last resort, he comes to America. Our iniquity is visited upon us. What we have sown we now reap. We, by our short-sighted, unrighteous legislation, have

robbed him of his dues; and, although in a foreign country, we have made him poor.

He is attracted to us by the high wages our manufacturers are enabled to pay in consequence of the tariff *he* had to pay. One party hails him with joy, while the other receives him with groans. The capitalist rejoices, for he can use the European in competition with the American artisan, who is forced to a reduction of wages, ranging about half-way between what he ought to receive and what the European got at home.

The latter has been bettered while the former has been worsted, and the final result will be a permanent injury to both, and will produce their mutual destruction. And for what has all this been brought about? Why that a few might become immensely rich. Can men who represent the American people in Congress, and see the consequence of such acts and help to pass them, be honest? Are they ignoramuses, or are they traitors to the people they represent? Do they not know that the object of the American government is to raise man up to the highest possible plane of humanity, and that that can only be done when men receive the highest education, and **are as far as possible removed from physical want?** And do they not know that, to maintain a true republic, men must be as near as possible equal in all these matters? And further, do they not know that wealth is the basis of all these; and that it is the duty of all true governments to see that all have a fair and equal chance; and when they destroy this equilibrium they destroy the government? If so, how can they give to corporations, such as railroad companies, the lands, the natural patrimony of



the people, and give it, too, by the tens of millions of acres, thereby making three-fourths of the people homeless?

By this policy of our statesmen, the wealth of the country is now in the hands of the few. The great majority of the people are poor, and with the still greater influx of the poorer classes of Europe, they are becoming fit tools for the enslavement of each other. Does this look like a pleasing prospect of the future of the republic? Slavery by statute is far more tolerable than slavery by necessity. Therefore, those few excessively rich have the poor at their mercy, and by this means can even govern the government itself. Does this look hopeful for the future of America?

Ah! but it is said that the lands become more valuable by the construction of railroads, and are, as a consequence, worth much more. The roads are a benefit to the people by the facilities they render to commerce. To this I do not object. My objections are of another kind. It widens the already great disproportions of wealth between the citizens. It makes the rich richer, enabling them to control the interests of the poor; and the poor, as a consequence, become still poorer.



## CHAPTER X.

THE SAME SUBJECT CONTINUED—GREAT WEALTH AND EXTREME POVERTY DANGEROUS TO THE LIBERTIES OF THE PEOPLE—CAUSE OF THE SOCIAL EVIL—FALSE LEGISLATION.

WHEN you see great monuments of wealth, they are a positive evidence of a corresponding degree of poverty among the masses, which is very dangerous to the liberties of the people. A general pecuniary competence is the sure guaranty of liberty and independence. It is the statesman's duty to maintain these as far as possible, for when man is in want he becomes servile just in proportion to his wants; the rich have the means to control him either for good or evil. If his wants are extreme, he, like Esau, may even sell his birthright, his liberty, and his honor.

He will not hesitate to injure his fellows, or join in a conspiracy against the state. I said, in the outset of these essays, want is the prompting motive to action, and self-good the directing principle; "that of two evils man will always choose the lesser, and of two goods will always choose the better." That is, I mean, his motive, although he often takes the worst for want of better knowledge. The statesman, therefore, sees the necessity of a thorough and general education of the masses.

A true republic can not exist without the mass of the citizens are educated and enlightened.

The status of the republic will correspond with the grade of the intelligence of its citizens.

But let us trace the evils of excessive wealth in the individual and corporation; that is, the evil influence upon the government and liberties of the people.

Railroad companies or other corporate bodies, or private individuals having great interests, according to the extent thereof, employ lobbyists or interested congressmen to push forward their schemes by the national legislation, and a sufficient majority is always secured by large expenditures of money, if not directly in the shape of bribes, in a way which answers the same purpose and is equivalent in all respects to direct bribes.

This comes from the fact that wealth is set up as the standard of honor, and there always being members enough who thirst for more wealth, they vote in the interest of their pockets, many of them, doubtless, owing their positions to the money expended in corrupting voters to secure their election, with the ultimate idea of their becoming willing tools in legislating favorably to such railroads or other great pecuniary interests. And here we see the corrupting influence of money in our elections. Since wealth is the standard of honor, what young man with superior talents can resist the temptation to snap at the hook baited with ten or fifty thousand dollars, for a vote, especially when eternal secrecy is promised.

Suppose twenty votes were requisite to carry a measure where fifty or one hundred millions were involved; it would pay to expend fifty thousand upon each, making one million in all. Of course it could be afforded, for it would not amount to more than one or two per cent. at the most of the profits of the investment.

The same corrupting rule and practice can be, and unquestionably is, carried out in minor jobs in every

department of the government. Corrupt members of congress, other legislative and representative bodies, and also men holding public positions in almost every department of the state and national governments, are ready for a consideration to subserve the purposes of great corporations or large capitalists.

The truth is, they sell the interests of their constituents or the general interests of the country to individuals or corporations, and the poor working men have finally to foot the bill.

These men are worse than Esau, for they are not satisfied with selling their own moral birthright, but they barter away the pecuniary interests of the nation, binding upon the people burdens that will finally rob them of their liberties, their honor, and their all.

The first great error was: The government permitted the citizens to acquire large tracts of land, ten to one hundred times larger than actual wants required. They could do nothing of themselves with such immense tracts, as other men had equal chance with them. They were therefore forced, they thought, to invade other lands, capture a foreign race, enslave them, and pit their labor against the poor, landless white man. Here we see the seeds of evil were planted, the terrible results of which we have been and are still reaping, and from the influence of which we may yet suffer destruction. All depends now upon whether we elect statesmen or demagogues to fill the national offices.

One of the great evils which resulted from slavery was the degradation of labor, the consequence of which was the poor white man also became a slave.

There were then two orders of slavery instituted. The first by statute, which made the black man a chat-

tel or mere piece of property, while the white man became a slave by necessity in consequence of African slavery. Of the two the latter was the most intolerable.

The first form of servitude is now abolished by statute, thereby greatly enlarging the second order. The negro ceases to be a slave by law and is now one from necessity, which is far worse than his previous condition. To use a homely, though forcible expression, he has been thrown from the frying-pan into the fire.

In the first regimen his master had to care for him, but now he is forced to take care of himself, with apparently no opportunities to do so.

Thus the fearful condition has been produced among the American people of one class being made fit tools to enslave another, especially since the wealth of the country is in so few hands.

Poverty begets ignorance, ignorance begets servility, and servility is that disposition which serves him who pays the best. Thus the man who has the most money has the greatest power, and can control the greatest number of men. Let a true statesman look at this and he will shudder for America. Are these all the evils the matter has produced? No, no. This is just the beginning of the sad relation. The penitentiary, the gallows, the work house, the almshouse, the hospitals, the saloons or pits of hell, and the social evil are the legitimate offspring and results of false legislation, the work of demagogues. Like Esau, he has about sold out, not himself alone, but his constituents also.

But the reader will ask, how can you prove that all those evils followed as a consequence of the nation betraying her trust in not securing homesteads to the people, which were their just due, and by inaugurating

slavery, thereby degrading labor, and thus setting up wealth as the standard of honor? Ask any man in prison why he is there? and he will tell you that want prompted him to commit the act for which he is punished. If you ask him to explain, he will say, "I, like all other men, preferred the society of the honorable, and wishing to extricate myself from the disreputable, or, in other words, poor society, and knowing that wealth was the only passport to that society, and also knowing that if once rich there would be no questions asked how the wealth was obtained, I played the part of the thief, but not being so adroit as most merchants, or, in other words, I being a small thief, comparatively speaking, was convicted of larceny, and here I am."

Or, he will say, "I was not a professional man," or if so, "was unsuccessful." He will say, "I tried several things thinking to become rich by honorable means, but found that other men were actuated as I was, and competition made them sharp. I failed in every attempt because others were too sharp for me. At last I concluded that as every branch of business was a sleek mode of robbing, cheating was honorable. I therefore concluded that stealing was but very little worse, provided a man was not caught in the act, and so I adopted stealing as the only chance left me."

"But, sir, I was as unfortunate in my last attempt at getting wealth, as in the first, and here I am, dressed in the zebra of state." All the rest will tell you the same. Some will trace their bad dispositions to pre-natal conditions begotten by the surroundings of their ancestors, the effect resulting from previous false legislation. The social evil in nine cases out of ten is caused by poverty. Those who follow it from choice seem impelled to do so

against their better judgment, the disposition being imparted before birth.

It is the effect of that cursed desire for wealth which causes the mother to marry not for love but for money. So in the time of gestation or formation of the fetus, the woman never having had any love for her husband, lusts after another.

This is entailed on the infant, because the organs of amatenness are continually active, thereby producing an excessive development of the same organs in the child.

By the same process natural drunkards are begotten; that is, by the unsatiated desire for intoxicating drinks. Natural thieves and murderers are conceived in the same way; in fact, evil propensities of every nature and kind can be and are imparted to children anterior to birth, the result of the surrounding circumstances operating more especially upon the mother.

But to return to the social evil. I say the tenth part who are in that line of life, not by poverty, but lust, from very love of that mode of life, are the victims of bad legislation, in setting up a false standard of honor, and thereby dividing the people into classes and distinctions, when the Declaration of Independence says, All men are naturally free and equal.

The government made them three-fourths slaves and one-fourth masters. And the one-fourth are also slaves to the excessive desire for wealth. And this thing is called a republic. Shame on the American people for the abuse of the name.



## CHAPTER XI.

THE UNITED STATES A REPUBLIC ONLY ON PAPER—HOW TO CORRECT THE RESULTS OF FALSE LEGISLATION—QUALIFICATIONS OF THE TRUE STATESMAN, HE POSSESSING SUPERHUMAN POWERS—MODE OF CIVIL REFORM—THE ENABLING ACT.

THE American government, on paper, is almost a perfect republic. In its administration, however, it is an aristocracy, and, I think, it is fast tending toward a monarchy.

The reader will now say, you have shown us the faults of the government and the evil effects of false legislation. We know things are bad enough, but where and what are your remedies?

The means are ample; the resources illimitable. All that is wanted is the right man to engineer the government. The government has been misdirected, and an entirely new policy must be inaugurated.

But first we must find a true statesman. Like the Israelites, we must find our Saul, a head and shoulders taller in statesmanship than any one we have ever had; or like the Thebans, we must know where to find our Epaminondas; or as Rome, her Cincinnatus. It is not so hard in these days to find those giant minds as it was anciently. We have the benefit of phrenology, physiognomy, psychology, and psychometry; and there are many now who possess the gift of Samuel, even in a much higher degree, who could select the true statesman from ten millions of men without erring once in a thousand trials.



In the preceding pages I have described the true statesman minutely. I will merely add here the true statesman is possessed of a superhuman mind, and must be as near a perfect reflex of the great Divine mind as possible.

He is endowed with a forecast of mind by which he can see all future exigencies, and, at the same time, can span the circle of the present; all the resources and relationships of men and things, and their wants and how to satisfy them out of present resources, without violating the law "of the eternal fitness of things."

I say he must have forecast sufficient to discern future exigencies or coming events, and must know how to shape matters, so that in place of being destructive they may be turned to advantage, and that out of apparent evil he may be able to educe good.

Such an individual is a true statesman. A man without forecast lacks the first and most essential qualification of the statesman. The first duty, therefore, of the American is to seek out his statesman and then to elect him to office. Here ends his trouble, for the statesman will rectify the whole matter. He is as honest as he is wise; he is a God in human form. As a true physician he will heal the political wounds the quack statesman has made. He will bring order out of disorder and chaos; harmony out of discord, and vigorous, healthy life out of political death. When the people have accomplished the grand duty of electing such a man to office, they can safely, yes proudly, await with patience the certain progress of reform.

The statesman, after he is inaugurated and has attained power, looks over the departments of the empire or republic, as the case may be. He scrutinizes matters closely, not only to see the possible resources

at his command, but to see what the wants of the people are, whether from previous abuses of their rulers or lack of opportunity to exercise their latent powers. He brings all within the scope of his giant mind. All are present. He weighs them in the scale of positive exactitude, and with unerring precision appoints and directs all things in the state for the highest good of the people.

He knows the proper course to reconstruct an abused empire is to search and find the point at which his predecessors departed from the path of true statesmanship. In the case of America, he would find them just where I said they were. First, in granting privileges to some not common to all; and just in proportion as they received extra benefits therefrom the rest were robbed. Just at this point he would commence his reform. As slavery, by statute, is now annulled, he would remove the cause which produced it, thereby laying the foundation to finally remove all slavery from necessity. He is wise enough to know that all the evils that afflict us as a people spring from this cause. The first act was not only a partaking of the forbidden fruit, according to both the Declaration of Independence and the Constitution of the United States, but it was the planting of a political upas tree, which has grown and spread until its poisonous influence has almost—what? Driven the Goddess of Liberty from our land.

#### MODE OF REFORM.

1. No more land to be given to corporations.
2. No more land to be sold to individuals.
3. To guarantee to every citizen a homestead.

4. The highest amount of land any one could receive being one hundred and sixty acres.

5. No one already possessing a sufficient amount of land to be permitted to obtain any of the public domain.

6. An enabling act—which I will explain fully in the succeeding pages.

7. No one who ever entered the military academy and took orders should be eligible to fill any civil office, either by vote of the people or appointment by the government; their promotion to be in the military department only.

I have often wondered why there should be such great peace in heaven as theologians inform us reigns there, especially when they tell us that man carries all his attributes and powers with him into that kingdom.

But when I reflect upon the laws and government that obtain there I am not astonished, for no man can acquire more than he positively needs; what he needs he receives with just enough exertion to make it a pleasure to obtain it; and their commerce consists in the exchange of moral and intellectual ideas, so that he that gives still retains the same article with considerable interest added thereto, which interest is not received from the one to whom he gave the benefit, but from the Great Universal Banker, Nature's king.

So if this be the case, and peace reigns as a consequence, then I infer that the want of those conditions with us is the cause of all our troubles, and that a true statesman, being subject to the divine inspirations of nature will pattern after her.

Therefore, to mitigate our wants, after he has insti-

tuted the first five acts, he applies himself to the sixth, viz: the enabling act.

This act is passed by the congress of true statesmen (for it is presumed we have dispensed with the demagogues).

#### THE ENABLING ACT.

The enabling act is after this order: A certain per cent. of the taxes of the nation, say to the amount of twenty-five millions, or, if that is not enough, then fifty millions of dollars, annually, to be applied in enabling those who are unable, for want of means, to occupy their proportion of land, for the land, without the means to cultivate it, is worthless to them. And to guard against imposition by worthless men, who would seek to defraud the nation and not occupy or cultivate the land after they had received the necessary assistance, but would squander it in dissipation, there should be an act passed authorizing an officer in each county to grant certificates to applicants. This officer would require testimony of honesty and ability on the part of the applicant to fulfill the duties required. Such applicant to be stout, healthy, and the head of a family. No single man to obtain a certificate. This would induce honest young men to immediately seek wives, which would greatly conduce to moral elevation and purity.

I have inquired among the thousands of young men in boarding houses why they did not marry and keep house themselves, and the invariable answer was, that they were not able to get a home and raise a family as it should be; and as to living in poverty, enslaving a woman, and raising a set of children in ignorance and

want, to be a curse to society, they considered it a sin against nature.

But under the proposed new order of things all would be different. The young man would receive a home already prepared, with means to go to work, the only requisite being that he obtain a wife.

The consequence would be that no industrious young woman would fail of an opportunity to become a wife.

There would be two beneficial results accomplished at one time. First, girls, who by their poverty might be forced into houses of ill-fame, would receive good husbands, resulting finally, and doubtless in a few years, in the obliteration of the social evil; and second, it would change the relations between capital and labor. It would take from the workshops and common labor of Cincinnati alone at least five thousand working men annually for years to come, thereby changing the relations of the working men and capitalists.

There would be a competition between capitalists to obtain working men, while now the competition is between the men themselves who seek employment.

Here we see the dawn of a new era. The light begins to break through the clouds; darkness is fleeing before its rays, for our political Messiah hath said, Let there be light! and the light is coming to illuminate the land. The social evil is gone; woman is saved; the chain of slavery by which the capitalists bound labor is broken; monopolies are all killed; the penitentiary is empty. We have no poor; the almshouse has no inmates; the hospital is gone, and the people shout hallelujah! for the great republic is again established.

## CHAPTER XII.

MORE ABOUT THE ENABLING ACT FOR THE BENEFIT OF THE POOR  
—PROTECTION FOR THE POOR MERELY AN ACT OF JUSTICE.

IN this chapter I will more fully explain the enabling act, as in speaking of its results our attention was diverted from the act itself, which was not presented in its entirety in the preceding chapter.

As it is the rule of government to apply means to the highest purposes possible, part of the fifty million dollars to be employed in hiring an army of mechanics and laborers, with the necessary outfit, to go upon the public domain and there build houses of moderate capacity, sufficient for a man and wife, to inclose ten acres of ground, break it up and put it into a state of cultivation ready for its occupant.

The occupant to receive from the government two horses, a cheap wagon, with the necessary implements to go to farming, or their equivalent in money, when he presents his certificate.

The reader will note that this gift is only to those of our citizens who are too poor to help themselves; it is only to supply a lack in ability on their part. If they lack the amount of one hundred dollars, they receive it; if four hundred, they get it; and if they have nothing at all, they receive the whole amount needed.

I know there will be great objections raised against this theory by many. But the rule is, of two evils we



choose the less. Therefore, I would ask, which is the greater evil, to pay fifty millions of tax annually for twenty years to enable the poor once more to raise their heads above want, thus eradicating all those evils I have mentioned, with even drunkenness and the social evil, and with the republic saved, or continue the present evils, which are growing worse every day, until the republic is dead and we have an empire established in its place?

Ten thousand times preferable would be the former to the latter. And those twenty-five thousand mechanics would be much better employed in this way than to be encamped on the frontiers of Mexico, or any other country, in the capacity of soldiers, thus annoying a sister state, besides endangering the peace of the nation.

There is still another matter to be considered. Those men, not being employed in any useful work, become demoralized, lazy, profligate in all their habits, to be finally returned as a curse to society.

In the one case, their labor would be useful, preparing homes for the poor, they having equal opportunity of occupying them upon the same terms. The cost would be much less in this case, for instead of spending their time in the routine of war, they would be engaged in agricultural pursuits and the improvement of their homesteads, and by this means perhaps avoid a war which would cost more than it would to build houses and homes for all of our poor.

Mind, under the new policy there would be no need of an army; but of this I will speak more fully in my essays on foreign relations.

But a man needs to be but a very moderate states-



man to see in which way the means are best employed. The working men are now paying over one hundred and fifty millions of dollars interest on a debt incurred in the destruction of the monster which has so woefully cursed us, that is, to break the fetters of the black man; and I think it is a small sum he asks in return to break the fetters of slavery produced by necessity.

If the capitalists dare ask government for protective tariffs, why may not the working men also ask protection against the capitalists in removing the superfluously abundant poor, by whose poverty the capitalists control wages?

This is truly the point where the reform should commence. "Let justice be done though the heavens fall." But the heavens will never fall by acts of justice. But hell would rejoice if the old order of things could be continued. Some will say, "What have the poor conferred on society to justify their claims to such gifts as you propose?" I will answer, their very poverty is proof that they never received their just dues; and what they failed in getting as their dues is now in the hands of the rich and constitutes the wealth of the nation.

And they claim it as an act of justice. Their fathers, grandfathers, and great-grandfathers have been serving the rich all their lives, and received but the crumbs, while the capitalists have received the loaves. I say, it is time justice was done to the poor.

The black man has served more than one hundred years without any compensation, yet our statesmen have turned them out like old stage horses to graze. Shame on such statesmanship! It is a disgrace to America. It is true the Freedmen's Bureau did much

good in the right direction, but it was not sufficiently extensive.

The prison reform should also be attended to, but if the enabling act were passed there would be very little need of prison reform, for there would be no criminals to punish; for government created the conditions which made them criminals; but now she has abolished them, and as a consequence needs no penitentiaries.

But I will say no state has a right to imprison men and rob them of their labor. They should receive moderate wages in return for their work. If a man steal, being prompted by necessity, the sum of fifty dollars and is imprisoned for one year, at the rate of one dollar a day, and supposing three hundred the number of days he will work, he is robbed by the state of two hundred and fifty dollars; this he knows, and being turned out upon the community with nothing to rely upon—as the community, by its government, robbed him—he feels justified in again robbing them.

This is wrong, and has an evil effect; the community even is disgusted with it. Crime, if crime it is, should be treated as a disease. Men should have the most humane treatment possible until they are cured; and those who are imprisoned for crime, prompted by want, should receive proper compensation, so that when they are discharged they will be above want.

They should be kept in prison until they have gained industrious habits and learned some useful trade; then they should receive a certificate recommending them to the public as competent mechanics. The way it is now they are demoralized and turned out as scourges to society. The chain-gang system should be prohibited

by statute, for its effects are pernicious in the extreme.

If, for some little mishap, a young man is put in a chain-gang, you might as well shoot him at once, for his reputation is gone; he dare never to aspire to greatness of any kind; besides, it is an insult to all laboring men, for it is degrading labor.

## CHAPTER XIII.

THE MILITARY ACT—MILITARY MEN TO BE PROMOTED ONLY IN  
THE MILITARY LINE.

I HAVE now to review the military act, which will close these essays. After all the preceding acts have been achieved, there seems yet one great danger to menace us, viz: the military to transcend the civil powers.

Therefore, an act to restrain military power and influence is necessary; an act that will force military men to expect no promotion except in the military line.

Not that some of them are not fair statesmen, but from the evil effect as a precedent. There is more mischief in it than seems to present itself at first sight. Our late war proved this to our sorrow. The cause of the war was the result of the presidential election.

We had two kinds of institutions in our country. The South had lost the presidency, therefore thought her institutions were at stake. So the war commenced for the presidency. Our generals were all aspirants to that office. They were jealous of each other's success; therefore there was a want of co-operation, and we came near being defeated.

This is one of the evils, but it is not the worst; yet, it is of such magnitude that no statesman can overlook it.

It is liable to occur at any time, thereby destroying the efficiency of our armies. But the worst feature or

effect of the matter is its effect as a precedent. As a nation we have had ample experience in this regard—in the first war in the instance of George Washington. Not that Washington's administration was not a success, but the opposite was the case. His virtue as a man and civilian were confounded with his military capacities; and, as a military chieftain, are still affecting us. We still think, from his example, that men who are possessed of military talents must also be statesmen, uninterested, such as Washington was.

But we could look a little further back into history and see the evil effect this thing produced in other men who had not the virtue of Washington, while in their military capacities they were perhaps his equals.

For instance, Benedict Arnold and General Gates: Arnold, because he could not become general-in-chief, thereby expecting, if successful in the revolution, to seat himself at the head of power; but failing in this, not only ceased to co-operate with Washington, but became a traitor and endeavored to sell his country.

General Gates, having the same object in view, took a different course. Knowing that the surest way to success was to signalize himself in some great action, he became impatient, rushed to battle without the necessary precaution to secure a victory, was defeated, and as an aspirant, ruined his chances and greatly injured the American cause.

These two cases ought to be of sufficient import to attract the attention of a true statesman. They are not, however, confined to these, for the history of all nations furnishes an abundance of similar examples.

The next attempt at placing a general at the head of government was in the case of Andrew Jackson. His

capacities as a statesman, with the mighty firmness he exhibited in carrying out his views, gained for him everlasting fame.

The good that he and Washington did in their civil capacities will never compensate for the evil effect produced by the elevation of the military over the civil power as a precedent.

The consequence was, different political parties saw the success the opposite party had in selecting a military chieftain. It became a precedent in selecting candidates, and thus caused a rage for the military profession.

If the presidency was more accessible to successful generals, it would be equivalent to setting up the office as a premium for military exploits. This would, as a matter of course, have a tendency to perfect the art of war, to a certain extent commendable and necessary perhaps, but it would in a measure destroy the benefit of co-operation. It would in effect establish a succession to office worse than hereditary monarchy.

If the general, in consequence of his success, must be rewarded with the presidency, his subalterns must also receive offices in accordance with the extent of their achievements. The lieutenant-general must become general, preparatory to the presidency; major-generals must be made members of the cabinet, ambassadors to foreign courts, senators, etc.; brigadiers must be elected members of congress, governors of states, collectors of customs, etc., etc.; colonels and majors become state senators, representatives, postmasters, etc.; and captains, lieutenants, and non-commissioned officers be also provided with some municipal or other civil office. This has been and still is the case. The people are to



blame for it. They have made politics a game, and brought it down to a level with horse-racing, dog-fighting, and the cock-pit. It is a game for wealth. They look not to their best interests, by seeking out and electing true statesmen, but they select the most efficient candidates in order to insure success.

Those men who pull the wires and control elections are individually and specially interested.

If their candidate is successful, they expect office somewhere under the new administration. As the military have got the ascendancy, they will take a military chieftain as their leader, and as the opposite party may also choose a military hero, the chances for success will be in favor of the one whose achievements in war surpass those of his opponent, all other things being equal.

With such influences prevailing, the true statesman is never thought of as a candidate. His efficiency for an election is not good. Besides, those political gamblers would have no chance to enrich themselves under the administration of a statesman. The very effect of this course is to drive statesmen into obscurity. The consequence is the final destruction of the state. Under military sway the people become demoralized and impoverished. But the effect of this course is the worst as a precedent.

The military branch is the most expensive, in proportion to its use, of either of the branches of the government.

First, it will have a tendency to embroil us in foreign wars, for generals will see in this the surest way to the presidency, especially when they remember that such ordinary men as Harrison, Taylor, Pierce, and Grant



were so wonderfully successful, men who were not even third-class statesmen.

Our commanding generals will seek every opportunity to excite a war, in order that they may signalize themselves in military achievements thereby to gain the presidency.

Such a course is injurious in every way. It leads the people from the arts of peace into the arts of war. It corrupts the morals of the people in every possible way; it entails heavy debts which the poor working men must pay; it depreciates the sacredness of human life, and destroys the respect for rights of property, and murders, theft, and robbery become common.

I do positively assert that a general, knowing these things, and yet accepting the candidacy for president, can not be a patriot. A man who, for the mere sake of being president (and thereby filling his own pockets), will entail such a curse upon the people as wars that cost hundreds of thousands of lives and thousands of millions of dollars, whereby the people are oppressed and trodden into the very earth, with the liberties of the nation destroyed—I say, the man knowing all this, and yet who will persist in the matter, is both a traitor to God and man.

Much more in the same strain might be said in deprecation of the practice of elevating military men to places of honor, trust, and profit in civil affairs. As for myself, I have long since resolved never to vote for military men to fill any civil office.

I have wondered much how men, calling themselves Christians could vote for such men, when Jesus Christ said, "Get thee hence, Satan," when propositions for worldly aggrandizement were presented to him. War

is worse than a beastly practice, and should be dis-  
countenanced by every statesman.

I have heard men pray, "Thy kingdom come, thy will  
be done on earth as it is in heaven," and in less than half  
an hour vote for the establishment of the kingdom of  
hell. If the kingdom of heaven is peace, the kingdom  
of hell must partake of war and strife. No good Chris-  
tian, or even honest lover of humanity, can or dare en-  
courage the latter.

How can a person love his neighbor and yet vote to  
have his throat cut. According to Christian principles,  
all men are neighbors; therefore, no one should dare to  
encourage war.

How, then, can professed followers of the "Prince of  
Peace" nominate a general for president, knowing that,  
as a military man, he represents the devil or the prin-  
ciple of hell? How can they pray to the Lord to send  
down his kingdom and establish it among the nations,  
and right away arise from their knees, hurry to the  
polls, and cast their votes for the devil, or his represent-  
ative, the general, while the infidel votes for peace by  
voting for the true statesman.

Now, if men would only think, they could easily see  
that they were voting for the destruction of their chil-  
dren and children's children and the unborn millions  
of men which are yet to follow.

War does no good; not any. It is destructive in all  
its phases. It is the result of the doings of the dema-  
gogue. It comes from the want of statesmanship.  
Let the whole world be governed by true statesmen,  
and there never would be war, nor the cause of war;  
for the true statesman is the means through which na-

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ture expresses herself, and she being one and indivisible in herself, will give no cause for war.

Here I thought to have ended these essays, but find that I must proceed.

## CHAPTER XIV.

INJUSTICE TO THE NEGRO—THE EMANCIPATION PROCLAMATION—  
ITS AUTHOR—A STATEMENT.

THERE is yet a matter of injustice which I must more fully note, and which no statesman would fail to see.

The negro, after serving his master more than a hundred years without compensation, is then turned out in an unprepared condition, and without proper provision for the future. This is a double wrong. First, he is not in the least compensated for his long and severe labors, which is grossly unjust; and, second, he is thrown upon the common laboring classes, to compete with them; and they are, of all, the least able to sustain such competition (I mean unskilled labor).

A true statesman always provides for such exigencies beforehand. When the slave was emancipated, or the design thereof conceived, he should have been provided with a moderate home and the means wherewith to sustain himself, provided he used proper care and diligence.

Alexander II., the Czar of Russia, showed himself much more of a statesman in his emancipation scheme than did the congressmen of republican America, clearly showing that neither monarchy or republicanism constitutes statesmanship. Volumes might be written upon this subject, but for the present we will not extend our remarks.

## STATEMENT.

In the spring of 1862 I wrote to Abraham Lincoln, then President of the United States, advising the emancipation of the slaves in the states in rebellion. I set forth its beneficial effects upon foreign nations. I stated that it would divide the English, the people being emancipationists, and therefore the government would not dare to co-operate with France in the matter of an intervention between the North and the South; also, it would rob the South of the slaves in carrying on the war, as they were considered chattels or property, therefore contraband of war. I also advised him to open negotiations with Liberia and St. Domingo, and, further, to use his influence in securing a purchase of lands in Central America for future homes for a part of the freedmen. These were the exigencies I forewarned him of: First, the slaves, from the force of circumstances, would become free; second, the natural antagonism between the races would force the negro to emigrate.

And, as a statesman, he should provide the way and make his egress possible and easy; also, pointing out the calamities that would follow the inauguration of a war of the races. I also advised the giving to each individual two hundred dollars to enable him to emigrate to his future home. This I claimed he was justly entitled to for his long term of servitude. I do not know what Mr. Lincoln would have advised had he lived to see the country reconstructed, but I believe he would have carried the advice out to perfection.

The reader will, perhaps, accuse me of arrogance in assuming to have advised these things, especially the emancipation act.

It has often been asked if Abraham Lincoln was actually the author of the proclamation? I answer, no.

The author is *known to no one* but myself. He was one of the ablest statesmen America has yet produced. He gave it to me; I copied and sent it to President Lincoln.

The manuscripts numbered fifty pages. From them were deduced those acts, with the act of emancipation, and Abraham Lincoln immortalized himself by adopting them. May his memory live forever.

And here I will add, that Thebes, Rome, and America were unwise and wise alike. Unwise in bringing such calamities upon themselves; wise to know where to find their deliverers. Thebes found her Epaminondas, Rome her Cincinnatus, and America her Lincoln.

## CHAPTER XV.

MODE OF CONDUCTING POLITICAL CONVENTIONS—MEN'S NEEDS AND HOW TO SUPPLY THEM—HUMAN QUALIFICATIONS, PERSONAL AND COLLECTIVE—PLAN FOR THE CONGRESS OF THE NATIONS—THE CAPITAL CITY OF THE WORLD.

THERE should be a change in the mode of our conventions. Different parties should meet in the same convention, and receive photographs of candidates (for it is presumed a statesman will not of himself seek the office). There should be back, side, and front views. From these they should select and put before the nation two or more of the ablest statesmen to be found. This would end the game of politics. The demagogue would be stripped of his shoddy. He would find his proper place in some honest avocation, by which he would become a benefit in place of a curse to society.

I said, in the very outset of these essays, that man's wants were almost infinite; that they increased with his civilization; that his civilization increased with his experience; that the materials to satisfy these various wants were amply diffused through nature, simple and complex, there awaiting man's skill to prepare them for his improved tastes. Each individual's wants being various, and it requiring such diversity of skill and experience to produce or evolve the means to gratify them, many of those commodities being the natural product of some foreign land, no one man could produce or prepare all those articles; for, as I said in illustrating this



matter by the figure of a swarm of bees, that no one had the qualifications to do this but the true statesman; and he being but one in a hundred thousand this was not his office, he being fitted by nature for grand superintendent.

But that nature produced proper varieties of persons, each one possessing peculiar traits of character or faculties which fitted him to evolve some special article needed; and that the whole society combined produced only the means to satisfy the wants of one—that is, in variety—but in quantity they produce the amount requisite for the whole community. Thus we perceive the necessity of a mutual exchange of commodities, each one exchanging his surplus products for those which he can not himself produce, or purchasing them with money, the universal medium of exchange.

As much that man needs is the product of the soil and climate, or the manufactories of foreign countries, it became necessary to make laws regulating commerce between the nations of the earth, treaties by which each party would know the exact relation in commerce one sustains to another. And as the whole world is but one country, and all human beings are one family, and in their general and complex nature do not differ as a whole—that is, the same differences in nature are common to all races—man is universally the same. And if this be so, there is nothing to hinder the establishment of a universal order of things between the nations of the earth similar to that which exists between the states of the American Union.

But preparatory to such a matter, it would be necessary that other nations should pass through the same process I recommend to the American people. After

that they must, as we should, dispense with military establishments. If the nations were once rid of those curses, they would soon have no national debts, and they could proceed at once to the work of establishing the new order.

But the greatest difficulty is to initiate this grand project.

#### PROGRAMME.

I would propose the following plan :

The United States having attained such a wonderful state of prosperity and power, her high civilization being the admiration of the world, should, in conjunction with England, summon the nations to a grand council. This would be especially apropos, as the recent settling of their own difficulties by mutual concession and compromise is an eminent example and signal success in the right direction.

After the council have met, they should adopt articles of agreement, by which all future relations or international difficulties shall be settled by arbitration.

This being sanctioned by all the nations, it becomes the basis for all future action. This should be followed by the establishment of a permanent congress of the nations, each nation to be represented by two members; this congress to be in perpetual session, but not to take cognizance of, or to legislate in regard to the internal matters of any state or country, such coming under the sole jurisdiction of the local or home government.

All international difficulties should be considered and settled by this congress in a spirit of candor, liberality, and impartial justice, in harmony with so grand and dignified a body, and in a manner calculated to insure universal satisfaction and the full acquiescence and

co-operation of all the nations of the world. Such being the result, the necessity of keeping up military establishments will have passed away.

No nation to have more than five ships of war, and they to be at the command of this congress, to be employed in the protection of commerce against pirates.

But if the nations were once free from the curse of the military power and its consequent expense, there would be no national debts; commerce would become free; the poor would not have to work to pay tariffs or high taxes; they would receive their just dues; there would be no prompting motive for piracy; the last vestige of warfare among men would cease by the destruction of the war ships under control of the congress of the nations, and peace and harmony would reign throughout the world.

#### CAPITAL.

There should be a capital city built in a central and convenient locality, in a pleasant and healthy climate, and occupying sufficient territory to admit of growth and extension in every direction. This should be a model city in every high sense of the word. Its streets and walks and parks should be laid out with geometrical precision, the circular form prevailing and disagreeable angles being avoided. Its buildings should be gems of architecture, constructed of the most beautiful and durable materials, and richly and tastefully ornamented externally and internally. Everything within and around it should reflect the highest perfection of the arts and sciences. No expense should be spared in improving the city and its suburbs. In short, it should be a paradise upon earth, a glorious exemplification of

the beauties of peace, purity, and justice, and a foretaste of what may ultimately prevail all over the world. It should be called Harmony, Union City, or the Capital of the World. Perhaps some island would be the best location for this city, the island to be controlled by the congress, and the expense of building and improving the city to be defrayed by the nations in common. Here I had proposed to end my essays, but when I explore the field, I perceive that my work is not half accomplished. In the chapters to follow, I will, therefore, give a condensation of my ideas upon the various points under consideration.\*

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\*See note A, Appendix.

## CHAPTER XVI.

DUTIES OF THE WORLD'S CONGRESS—CONTINUOUS FAIR OF THE  
WORLD.

THIS congress would control the ports of entry for the commerce of the world, but the internal ports should be controlled by the local governments, for in no case should the congress of the nations interfere with the domestic relations of a nation, unless such nation had grossly departed from the principles of civilization.

But in relation to the ports in common, they would exact from all owners or masters of vessels a certain port charge in accordance with the tonnage thereof. The revenue raised by this means to be strictly applied to repairing and keeping the ports in order.

It would also be their duty to keep one or two squadrons for coast surveys, in order to prepare more complete charts of the seas for the benefit of commerce.

No nation would be allowed to collect a tariff from the rest. They should maintain their national government by internal revenues, for by the establishment of a universal government there would be no wars nor implements of war. Therefore, there would be no national debts, the taxes would be light—a certain per cent. on actual values—and each would pay in proportion to benefits received. It would be the business of this court or congress to assist depressed nationalities, and bring them within commercial relationship with the rest.

Each nation to control its members in the universal congress, and to recall them at pleasure, but the member to have full power until his successor presents himself with his credentials of office.

The congress to have no power to depose any member for political reasons, but to suspend one for the commission of flagrant crimes, his colleague to have two votes until his successor be qualified; thus giving every nation at all times an equal vote in the world's congress.

Each nation to determine the length of time of service of their own representatives. The only right the nations would have would be to require each nation, at all times, to furnish its two representatives, as there would be no recess but a perpetual session of the congress.

#### CONTINUOUS FAIR OF THE WORLD.

There should be a grand temple or palace of palaces, erected at the world's cost, wherein should be kept a continual fair of the nations, for the exhibition of all manner of agricultural products, works of genius and art of every possible description, and the domestic animals of the different climates, special inducements being held out for the presentation of useful inventions or advanced works upon science; and to encourage competition large premiums should be given to those who excel in the ordinary products of agriculture and art, larger ones for useful inventions, and still larger ones to the scientists who evolve something new, for science is the mother of all arts.

But all should receive something in order to encourage industry and invention, for thereby this congress would honor labor, virtue, and righteousness (which is also the object of these essays).



When these things shall have been inaugurated, want and crime will disappear, not only from our land but the whole world, and righteousness will prevail as does the waters over the great deep. Then can we say, Thy kingdom is come, Thy will is done, and peace reigns on earth as it does in heaven.

One of the objects of this perpetual fair would be to give those great statesmen who compose the congress an opportunity, without traveling the world over, to witness the products of all nations, and thereby to enable them to judge more accurately of each and the true relations of all mankind. It would also be a benefit to other statesmen as well; but the greatest of all benefits accruing therefrom would be the privilege thus presented to the mechanics of all nations to meet and exhibit the products of their skill.

If my doctrine be true, that one thing suggests another, they would leave with their minds filled with new ideas, the effect of which would be higher developments of skill in their subsequent productions. It would also encourage a better understanding between the different peoples of the world. It would destroy national prejudices, so that all nations would feel themselves but one, as is the case in the United States, where the matter has been tested.

They would connect all sections of the world by a net-work of telegraphs, thus bringing the different portions of all mankind into closer relations, one with another.

For the universal good depends upon the individual good. Individual rights are the basis of all rights. When individuals unite their rights, they become corporate rights. When those rights are again united by



compromise absorbing all citizens, they become national. But the nation, by its representatives, which constitute its government, has no right or power to violate the individual rights of its citizens. Individual rights are sacred above all things, and to violate them would be an act of tyranny. Corporate rights are also positive as far as they go, and consequently should be kept inviolate. I have often wondered why statesmen so frequently violate these rules in their legislative enactments; but it seems to be from a want of knowledge of classification.

I will here attempt to give a classification, which I trust will enable the reader to judge accurately whether acts passed are proper or not; that is, whether the legislature had a right to pass such acts. I will give the same definitions I gave in a work published in 1857.

#### NATURAL RIGHTS OF THINGS.

To come at anything like certainty in relation to the above, we must take into consideration, first, the nature of the thing claiming rights, and, secondly, the nature of the thing claimed.

There is no better rule than that laid down in the laws of simple substances, viz: that all simple substances are definite, both in quantity and quality, and bear a certain relation to all other substances. This relation constitutes their natural sphere.

First, possessing form or size they rightly occupy space. Secondly, having the innate quality or fitness, they have a right to unite with other particles.

These are the natural rights of simple substances. When simple substances are combined, the sphere of rights is enlarged according to the combined nature of

the substances. The concentrated laws of matter in an organism is the law of that organism. Hence we learn that all things have their proper spheres to which their nature entitles them. If the above be correct, there must be some rules of classification for the conduct of man. I shall quote as I find them in the book of nature.

#### CLASSIFICATION.

First. The indepenent superlative sphere, which is the sphere of God, the organizer and governor of the universe. For who has a right to say to him, "What doest thou?"

Second. The relative sphere of the creature to the Creator, as the finite to the infinite.

Third. The independent sphere of the creature to the Creator, which constitutes his individuality; for man has the choice of good or evil.

Fourth. The relative sphere of the creature to the creature.

Fifth. The independent sphere of the individual to the individual.

We will illustrate the subject: The first sphere pervades the whole universe and is the master law. The second is the sphere the church pretends to occupy. In this sphere man is morally bound by the mutual laws of his own individuality and the universal laws of nature or moral laws of God. He can act as he pleases, yet he is subject to organic law. He feels himself restrained by the laws of his nature, yet his conduct affects no one but himself; it is a matter strictly between himself and God, therefore is called the relative sphere of the creature with the Creator.

It also corresponds to the fifth sphere, which is called the independent sphere of the individual to the individual; for wherein man is strictly related to Deity as an individual, he is independent of his fellow man.

Yet there are some small matters in the fifth sphere that are not in the second, namely, the tastes and fancies, wherein he is neither responsible either to God or man; it belongs to the positively independent or third sphere.

In the third sphere man acts according to his own will. In this sphere the soul is made the guardian of the body; if the soul acts foolishly and neglects the proper care of the body, the law of nature demands, as a penalty, that the soul shall suffer for want of a proper and healthy system through which to act.

The fourth sphere is an important one to man. It is the legislative sphere. In it every man's rights should be treated as sacred. The great difficulty in this sphere is that the legislator does not distinguish between the independent individual and the relative sphere. Matters in the independent sphere are not by nature subject to legislation.

These are the best rules of classification I can suggest. According to them all rights commence with the individual, each individual having the same order of rights. Their wants forcing them to unite creates the second or the relative order; yet, so far as it goes, it assumes the attributes of an individuality, as I said in relation to matter; that is, "that the concentrated laws of matter in an organism is the law of that organism," yet, while in the organism, each particle still retains its individual attributes as well as its individuality. So it makes no difference how large the bulk of matter is,

the same laws prevail. It is an individual by aggregation. So whatever the aggregation may be, it never destroys or changes the individuals composing it. And two aggregated bodies bear the same relation to each other as obtained in the individual capacities of the single particles to each other. So if this is true, they can never lose their independence as particles nor the rights or attributes of their natures.

If this is the case with man, then the violation of these natural laws must be fraught with evils in proportion to the extent of the violation.

Here we begin to see the inalienable rights, not only of individuals, but of corporations. No one corporation has a right to rule another without its consent. The consent of one corporation to co-operate with another amounts to a union; hence, so far as the union goes, they, too, are one corporation.

And in the legislation by this corporation they are kept strictly within their corporate nature; they are not allowed to meddle with the rights of the separate individuals, for those belong to another order of rights.

To illustrate: All bear the same relation, each to its grade. City to city in their municipal capacity; county to county and state to state in their relative capacity. Yet each is sovereign in its individual capacity, and can not be infringed upon by another sister state. Yet those states can unite and be one without destroying their individual qualifications, just as the particles of matter do which I gave as an example.

But to be brief. The question will arise, what do you propose to prove by this process of reasoning?

I intend to prove that man by entering into society

never loses his personal rights, for they are inalienable. The states by entering into a combination with other states do still retain their individuality.

They possess all their inalienable rights, and are held together in the union by the principle of political conglomeration. If it were otherwise, then there would cease to be such a thing as inalienable rights; for, if the citizen can lose his rights by a mere union of his state with another, then he never had any inalienable rights. For inalienable means the same as immortal, so far as duration of time is concerned, and if anything can die, it is neither inalienable or immortal.

But man, as a person, has inalienable rights, and so has also a state. And these rights must not be infringed upon. What rights are, I have pointed out in my classification of rights.

We will now commence the application of my theory from another view of the subject.

The great congress of the nations will have no jurisdiction but in matters that pertain to the relative individual nations; that is, in matters that are common to all.

Each nation will retain its independence of the congress in all matters that are not strictly international.

The general government of the United States will exercise all authority conceded to it by the states—all general authority as a nation—but it must not infringe upon the reserved rights of the states which appertain to their independent capacity, which rights they can not themselves alienate. These rights may be suppressed in their exercise by force, nevertheless they are the same rights still.

There is yet another matter that I should have men-

tioned. No state has a right to legislate on religious subjects, neither has the church a right to enforce a religious dogma on the state; for the state and church occupy two quite different spheres.

The church belongs to the second sphere, viz: The relative sphere of the individual to the Divine mind; and the state to the fourth sphere, viz: The relative sphere of the individual to the individual.

If a universal congress were established, there would be no further need of diplomatic agents at foreign courts, for the congress would assume those functions. The consular establishment would still be useful in regulating and carrying out commercial relations in the different ports of entry throughout the world.

I have often thought how suggestive are the works of nature to the statesman, especially the starry heavens, which contain the true type of government, with its all-wise legislator and controller, the Great Jehovah of the Universe.

The statesman is struck with admiration and awe in whatever direction he may look.

He sees perfection in the minutiae as well as in the ultimates. He commences his investigations at the lowest round in the ladder with what is called inertia. He finds that every particle of matter is definite, both in size, form, and attributes; he finds that all of a class have the exact form, size, and attributes alike, and what constitutes another class is their difference in these qualities, and that there are tens of thousands of these classes, although chemists, as yet, have only been able to classify but few.

These classes bear an exact relationship, one to the other, and are bound together by their respective at-



tributes. The harmony that exists between them is almost, if not quite divine.

The first effect of these particles of matter, when they act upon each other, is the evolving of chemistry, the second science in nature (the first being the constitutional nature of matter itself). These are called first principles.

The next operation in nature, chemistry assisting the type principal, evolves two new sciences simultaneously, viz: Anatomy and physiology, for there can be no anatomy without physiology.

Geology is nothing but a repetition of these same powers, as is also botany. Astroncmý is the repetition on a grander scale of all the before-mentioned matters.

The statesman beholds the wonderful harmony that prēvails among atoms of the universe.

Let a body be ever so large, every atom in its composition is respected, for itself is made up of atoms, and its grand law is the union of the attributes of the individual particles composing the grand mass.

No action takes place even in the center of the sun, but affects every particle in the solar system. They are chemically so sensitive, their attributes being united through the medium of the universal spirit, they are never outside of each other's influences.

Here, then, we see the glory and majesty of the mighty universe.

Each particle is respected; it moves by its own consent, yet in harmony with all.

He exclaims, Great God, thy universe, in this respect, is truly a grand republic! Yet, when he looks a little farther, he sees that it is also a grand monarchy.

All the attributes of all the particles; all the attri-

butes of the different system of worlds, solar systems, and constellations united into one grand universe, constitute the grand law or laws of nature. Each and all are represented in those laws. In this they are republican. But no one can thwart their universal laws, and therein they represent a monarchy.

But the particles or parts have no inclination to counteract the universal law, therefore there is no monarchy in the forces of matter. But still the universe in one sense is a monarchy. To find this, the statesman is forced into quite a different department.

When he approaches the intellectual sphere, he there will find that intelligence, being the result of experience, is imperfect; it is under the tuition of matter or the laws of matter.

The external world is the instructor of the soul, or the intelligent principle. The soul in its ignorance violates those immutable laws which chasten, and thereby force it into obedience. The laws are positive in their effect. In this respect the universe acts as a grand monarchy; that is, it exercises absolutism, which is monarchy.

## CHAPTER XVII.

THE CONCLUSION OF THE WHOLE MATTER—FURTHER ELUCIDATION OF SUBJECTS ALREADY CONSIDERED—RECAPITULATION—REFLECTIONS.

IN closing these essays, let me remark that, in the outset, I stated that I "intended to present something new to the statesman, which would be suggestive of political wisdom," therefore I called this work "The Key to Political Science, or Statesman's Guide."

I think I have fulfilled my promise, for I have presented this subject in an entirely new light, which I will recapitulate as follows :

First. The association in the links of memory or the mind.

Second. The association of the external world in its orders.

Third. The similitude there existed between mind and matter.

Fourth. The suggestive nature of bees.

Fifth. The suggestive nature of astronomy.

The American Union and system of government is almost a perfect reflex of astronomy. It represents a solar system, with the general government in the center as a mighty sun; the states as planets, and their subdivisions as satellites with all their minutiae; but the whole with the sun constitutes the ultimate.

The planets reflect a light which is their own from the effect of a magnetic influence from the sun.

The sun is resuscitated by attracting certain substances from the planets. In return they receive life from the sun, which generates light as soon as it comes in contact with the atmosphere of the planet; and the return of the same keeps up the light of the sun. Oh! how mutual, how righteous, are the workings of the great universe! If matter observes so strictly the laws of justice, why should not man follow the example? If this is not suggestive to a man, he may know that he is not a statesman. If the government of the infinitely perfect God be not instructive, tell me, oh, man! where instruction can be gained?

There is another evil of which I should have spoken, viz: The rewarding of editors of political papers by incoming administrations.

This has a very corrupting influence. Each one strives to blacken the character of the candidates of the opposite party. It becomes a game between the editors of the same party, each trying to outdo all others in blackguardism, hoping thereby to receive a reward for his vile work if his party be successful.

If this evil ended here it would be bad enough, but it extends through all society; not only neighbors, but different members of the same family frequently become estranged, nevermore to be reconciled. This has become such a nuisance and curse that some honest statesmen have thought seriously of abolishing the presidency; and all good men hate the return of the presidential campaign for it amounting almost to a civil war.

The whole cause is the patronage that editors and other leading politicians and wire-pullers expect to receive from the administration they aid in inaugurating. A president that does this thereby shows that he is a

mere demagogue, and would sell the interests of the people for his own aggrandizement.

If the highest rewards are offered for villainy, we can expect nothing better. The only way to cure this evil is to follow the rules laid down in these essays (see mode of holding conventions, on page 73).

If the rules I have laid down be followed, the republic will live and perfect itself, and will raise up man to the highest planes of humanity possible.

But if we continue in our present course we will sink back into eternal night with the nations that are forgotten. In place of honor we will reap shame.

In regard to the enabling act: There would be some who would naturally prefer to live in cities. Those could be accommodated, for it is not to be supposed that we would settle fifty or one hundred thousand families on small farms, with only ten acres under cultivation, without towns and cities being established to provide them with markets for their products, or places to be supplied with such necessities of life as they could not themselves produce. They must be brought into immediate connection with the commercial world. Therefore, town sites would be laid off in their proper localities, and those who preferred city life would receive a lot and house, which should be exempt from sale for debt, and which the occupant could not convey to another until he had been in possession of it for five years.

The reader certainly will not presume that I mean that the government will give those lands to the poor. The land naturally belongs to them, all that is wanting is to be enabled to occupy them.

To say nothing of the justice or positive right they

have to demand this, it would be an act of the highest wisdom and best policy the government could adopt. It would bring into use the energies of at least two millions of men and women who now are unable to support themselves, not only adding nothing to the wealth of the nation, but actually detracting therefrom. But, if assisted to those lands, they would not only support themselves, but produce a surplus, thus augmenting the material wealth of the nation. It would be an advantage *even* to the capitalist, affording a more extended market for his products, thereby compensating him for the higher wages he would be forced to pay, by the withdrawing of the poorer classes in competition with each other.

It will be a still greater benefit to the working classes in general. They will not only receive higher wages and steadier employment, but they will assume an independence such as they never enjoyed before, thereby strengthening and perpetuating the principles of republican government.

It is considered by political economists very unwise to leave unemployed any forces that could have been employed in productive results, even though the force cost but little, and much more so if it were expensive.

If this be so (as all are aware), then the statesman who sees a nation cursed with four or five million of idle people, and makes no effort to put them to profitable labor, especially where a country has so much waste and unoccupied lands as the United States, with the means to place them upon it, and thus relieving the nation with its government from certain destruction, I say such a statesman is criminal beyond an excuse.

There is a known principle in nature which points



the statesman in this direction, viz: Resuscitation or re-adjustment is necessary for the continuance of any system. If there is a continual tendency in one direction without a return, the equilibrium will soon be destroyed. This I pointed out in my astronomical illustrations.

All nature proclaims this. Strange and mysterious as this seems, all the particles of matter must tend toward their natural circles, or there will be an end to motion, or at least to true order, and anarchy and death will be the result.

The blood which flows from the heart to the extremities is returned by the veins to the heart, to be repolarized and reconveyed through the arteries to every portion of the system. But in the meantime it is necessary that there should be an accession of fresh matter from the great laboratory, the stomach, and through the lungs of pure oxygen from the air, to supply the waste there is in the blood, caused by the wear and tear of the body. This is requisite in order to keep the body in a vigorous condition.

Thus we find in man's own organism the most wonderful lessons for the statesman. The head represents the statesman or government; the hand, the working or producing classes; the stomach, the great system of commerce; and the various functions of the mind and body, the departments.

I do not intend in this place to thoroughly elaborate, but merely to hint at this matter. I will, however, here say that the head, by its wisdom, directs the hands; the hands feed the stomach; the stomach digests the food; and the head and stomach conjointly, with all their functions, through the medium of the heart, dis-

tribute the sustaining fluid throughout the body. All are mutually benefited and invigorated, and health, strength, and happiness are the result.

But if the head neglect to direct the hands aright, improper or insufficient food being supplied, the stomach could not, either in quantity or quality, supply the needs of the different parts of the body, and they would all languish and suffer in common.

So if the statesman neglects in his policy the hands or producing classes, commerce, like the stomach, will have nothing to digest or distribute in exchange through the system, and the whole nation will suffer because commerce languishes.

This grows out of a lack of re-adjustment; the equilibrium has been destroyed. Wealth has been flowing in one direction for several generations until a few own it all, and the great majority are so poor that they can not help themselves. Their labor is entirely unproductive; they cease to add anything to commerce; they are not only a burden to themselves, but a curse to the nation.

The only way toward re-adjustment is to enact a law taxing all wealth in a regular ratio; this tax to be perpetual, the rate per cent. to change according to the wants of the poor, and the proceeds to constitute the enabling fund.

If any other person can suggest a better plan, let it be given at once to the people.

I have seen more than one hundred essays suggesting a cure for the "social evil," yet not one of them could effect the object; they would abuse or increase, rather than cure it.

The writers, instead of searching out the cause, and,

by removing it, thus eradicating the terrible evil, by their prescriptions would only aggravate the mischief and add fuel to fire.

The last essay I perused recommended the passage of an ordinance removing those, whose health by their practices unfitted them from pursuing their loathsome business, to hospitals, to be patched up for future use, if possible, but if not, to prepare them for the grave.

But those who possessed the requisite degree of health were to receive the care of a physician to protect the public against the diseases common to such vices.

For the right to practice this degrading, disgusting vice, they were to obtain licenses, for which they were to pay a daily tax, the proceeds to be expended upon those who were irrecoverably diseased.

This is poor, short-sighted statesmanship. If a person follow a certain business for a living, and we put a tax, however light, upon it, such person will redouble his exertions to enlarge his business in order to pay his tax and make it remunerative. So it would be with the courtesan. At first, impelled by necessity, she adopted this mode of life. By the passage of such a law, her necessities are much greater and she must increase her business! She therefore goes about, day and night, seeking whom she may decoy into her den of infamy. This is a mode of cure of the "social evil" with a vengeance; it would be about as effectual as to pour oil on fire in order to quench it.

Have those mighty philosophers ever thought of the impulses of human nature? Do they expect, by mere statute, to obliterate the generative nature of man, or the natural inclination of the sexes for each other?

Poor simpletons! do they expect that if a man is too poor to *keep* a wife he will have no desire *for* a wife? Or do they think that he, on account of his poverty, will forego all the pleasures of his nature? You may as well try to stay the rivers or bind the wings of light.

One is just as irresistible as the other. There is no other remedy under the heavens than the one I have pointed out, viz: Make each man able to sustain his own lawful wife, and bastardy and the social evil will forever disappear. This matter needs further elucidation, but the limits of this work will not permit it.

We must follow nature in her course, and heed her suggestions in all things.

I have attempted in these essays to express what I find in nature. I know I have not clothed my ideas in the most elegant language, yet I have expressed them in a way that they can be understood.

I have pointed them to the book from which I read them. It is open, day and night, to all who wish to read. It is the "key to political science, or the statesman's guide"—the Universal Book of Nature.

Mr. Shubert, author of "Mirror of Nature," in speaking of cleanliness, says, "Tell me how many pounds of soap a nation uses, and I will tell you the grade of their civilization."

I say, tell me the estimation a nation has of their women, and I will tell you the order of their civilization.

Both are good criterions, but I would prefer the latter. If men are high enough in their civilization to do justice to woman, woman will, as a consequence, be still more highly civilized than man. And here we might re-

peat Shubert's argument: The women being so highly cultivated would love cleanliness and hate filth, and would use the greater amount of soap, by which their civilization could be judged.

What I mean by this is, no stream can rise higher than the fountain head. Whatever the conditions of the mothers in a nation are, they will be reflected in the generation which follows.

If a people aspire to unrivaled greatness, as the Americans do, their first duty is to emancipate woman from all detracting influences whatever. She must have a chance to put all her latent capacities to their highest possible use. She should even receive superior and special attentions in order to make her an object of worship rather than of scorn. The result would be the next generation would be much more perfect in appearance and capacity.

The women would be more beautiful in form and feature, and more angelic in nature, while the men would be more godlike in all respects. But this will never be the case so long as we encourage prostitution, and spurn and kick females about our streets as we would so many dogs, oftentimes incarcerating them in our dirty prisons for crimes we have forced them to commit.

Their crimes are less than ours. Their sins against society are far less than the sins of society against them.

The fault of all this can be traced back to false legislation.

*And he who seeks to continue the present order of things is a sinner both against God and man.*

As much that has been treated in the foregoing

chapters needs further elaboration, the author, although not intending it at first, has concluded to further extend the work at the present time in the form of a second part.



PART II.



## PART II.

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### CHAPTER I.

DISTRIBUTION AND RE-ADJUSTMENT CONTINUED—THEIR POSITIVE NECESSITY—ALL INTERESTS MUTUAL—THE PROSPERITY OF THE RICH DEPENDS UPON THE COMFORT AND HAPPINESS OF THE POOR—THE THEORY OF RE-ADJUSTMENT ILLUSTRATED BY EVAPORATION, PRESENTED BY AN ALLEGORY.

IN the preceding volume I have avoided bringing up pāst legislation as precedents to substantiate any of the doctrines set forth; for, so far as they have expressed a principle in nature, they have been accepted as axiomatic, and are a part of the established order of things. We look for instruction entirely to the suggestions of nature.

From observation, I have found that the great difficulty in a republic is in maintaining an equilibrium or an equality of the means which sustain man's animal wants, and thereby leave open the avenues for his pursuit of happiness.

For, as I stated in the First Part, wealth being the result of labor, if all persons labored and were equally skilled, all other things being equal, there would be an equality of wealth also. But such is not the case.

1. All are not equal in muscular capacity.

2. They differ in intelligence.
3. Some are more skilled than others.
4. They differ in practical economy.
5. The circumstances by which they are surrounded operate more favorably to some than to others.

These are the uncontrollable matters which surround the entire nation. Circumstances not being equal, some labor under great disadvantages. Even some who are very skillful and whose labors are productive lack economy, and therefore never become rich.

There are others so peculiar in their organizations, that their greatest happiness consists in acquiring riches, not so much for the sake of the wealth itself as for the pleasure derived in its acquisition.

All these things are right, and prove my doctrine of the angles and of their uses in the circle, or society, and of the system of man, of which I gave an account in my previous essays:

The head represented the statesman or government; the stomach, acting in conjunction with the head and other departments of the body, produces digestion and represents a grand system of commerce; the hands, under the control of the head, represent the producers or working classes, who feed commerce by their productions, as the hands feed the stomach. The absorbents, in their extracting influence upon the digested matter of the stomach, represent the consumers of the articles of commerce.

But as these are not in direct contact with the great emporium of commerce, they are known only by their wants, which cause an attraction; hence we find a necessity for an intermediate department, viz: the ex-

changer, or merchant. The merchant or exchanger, by the laws of commerce, naturally stands between the consumer and producer.

So the heart represents the exchanger, the great merchant of the physical system, for through it passes all the commodities for sustaining the different members of the body, and this is the only link by which they are bound together. But the heart, nor the stomach, nor any of the departments of the body, have any power without the head. Neither would the head have any power without them, for their offices are mutual; yet, in their natural relation, the head is master, director, contriver, and controller.

This is true, both of the voluntary and involuntary portions of our nature. The involuntary workings of our physical being show the true type of government, which should be imitated by our voluntary or intellectual capacities in the government of society.

Thus we see the heart, by the absorbents, acts upon the stomach, extracting therefrom the materials which have been disengaged by the process of digestion. The exact amount and right kind of materials are thus brought in contact with the lungs, where they become oxygenized or vitalized; then passing into the heart, they are polarized and receive an impetus which drives them into the most minute recesses of the system.

This polarization seems to be continuous, for there are nerves leading from the brain, which pass with every artery into the minutest ramifications of the system, and with every pulsation the blood is repolarized and its original strength maintained. But the blood.

in its return through the veins, is negative of polarity. It returns by attraction, or suction. In this is illustrated the ever-present influence of the government. The arteries leading from, and the veins returning to the heart, represent the avenues of commerce. In all this we see a mutuality and dependence of the parts upon each other, although the head is ruler and dispenses the laws, or gives impetus, not only to the various parts of the system, but to the new matter to be incorporated therewith, preparing or eliminating them; and, after they have served their purpose, ejects them from the system as dead matter, which would become injurious if longer retained.

For man is continually dying on the exterior, while he is being reanimated and reconstructed from within, as the parts depend upon the head. The head is also dependent upon the various departments of the body; and, this being so, the head suffers for all its mismanagement of the body, while the body suffers, by sympathy, with the head. The fact is, in all things, they are mutual.

Let the stomach once lose its power, either by being overloaded, or by improper food, and how soon the head will feel it. So, too, in governmental matters.

Let a government neglect the producing classes, and her commerce will languish. It fails, just in proportion as it neglects its duty; the exchanger will have nothing to distribute to the consumer; the whole system will soon decay, and the head will die with the body, as a penalty for its neglect in properly caring for it.

Thus it happens with governments. If they neglect



the masses, or do not understand the laws of re-adjustment, the equilibrium will be destroyed, the energies of the nation wasted, commerce will languish, and the government itself will die.

I am pointing out these things to show the positive necessity of re-adjustment; for there are so many men of wealth who consider it robbery to be taxed, at all, for any purpose; and much more so to raise means for re-adjustment in the shape of an enabling act. It is not only my aim to show such men that this matter is just and wise, but that it is for their own interest pecuniarily. For have they not made their fortunes in commercial transactions? We will suppose a nation to be very numerous yet non-productive, for want of capital to employ their skill and energies upon; and also so poor, that if the men of wealth were to import from foreign countries all the luxuries of the world, they could not sell a cent's worth, as none of the millions of the people could buy anything for want of means. What would be the result? Why, like the stomach, full to repletion, but without the co-operation of the other departments, digestion would cease, the exchanger, or heart, by his absorbents, would make no draft upon it, and the stomach itself would decay. The stomach, heart, and head would all die together.

By this we see that the true interest of the capitalist, or millionaire, consists in the general prosperity of the masses. Every person's best interest lies in the prosperity of the neighbor. The more prosperous the neighbor, the better customer he will be for the surplus commodities of the other.

Our interests are so mutual, that in proportion as we

injure our neighbors, we cripple our own interests and injure ourselves.

The miserably poor and excessively rich more directly affect each other than any other classes of society. It is the rich man's first interest to see that none become so poor that their energies are wasted. They should at least be put into a condition which will enable them to support themselves by their own efforts. But it is still better for the rich if these men produce a surplus, which will enter the channels of commerce, and thereby enable them to reap a profit therefrom.

We may here again return to the human system for an illustration: If any member of the body be injured, all the other members, by their relations, are compelled to sympathize and suffer with the disabled member. They therefore instantly succor and relieve the injured one, and never cease their efforts till harmony is again restored. If this were not so, the body would die piecemeal; no child would ever attain the stature of a man, and the race would end with the first generation.

Then what would all your gold be worth? Then truly would the old adage be verified that, "There is that which always gathereth and yet hath not, and that which always giveth and still hath."

Some readers, doubtless, will wonder why I dwell at such length on re-adjustment or the enabling act.

It is of all things the most important. Without this a republic can not live. As soon as we destroy the equilibrium, just so soon and so far we enter the realms of aristocracy.

Monarchy and republicanism are the two extremes, aristocracy being intermediate; and so far as we pass

into the fields of aristocracy we advance on our journey toward monarchy; and when once there, there is no transition to republicanism but by bloody revolution.

The United States are fast tending in that direction, and our only salvation is by a fixed law of re-adjustment such as I advised in the foregoing essays. Every good citizen, who is a lover of liberty and equality, will pay his properly assessed mite with a hearty good will.

Foreseeing these things, as an honest man, a lover of my country and of humanity in general, I am thus earnest in the advocacy of re-adjustment as the only safeguard of the country. I have always had the idea uppermost in my mind that the American principles of government, or the establishment of the government itself, was the commencement or inauguration of a new era, which, if the Americans were worthy of and could maintain in its purity, would finally advance them to the very highest plane of national greatness and of individual perfection. I mean that the American people would elevate themselves to the highest possible plane of human exaltation, and thereby become a light to all the nations of the earth; and by their greatness, grandeur, and happiness would win all mankind to the paths of virtue, and draw them all up to the high plane they had attained, and thus save the race.

Having this idea and this inspiration, and foreseeing these evils pending and the only remedy for them, I do solemnly forewarn the American statesmen and people to beware whom they trust with the affairs of the nation; to heed the advice I gave in the preceding essays; to discard the demagogue; to seek the true statesman, wherever he may be found, even though like

Epaminondas you find him in a cave studying philosophy, or as a hermit, or as Cincinnatus behind a plow, or as a mechanic behind his anvil, or a carpenter by his bench—tell him, as the Romans did Cincinnatus, “Your country hath need of you.” Never stop to ask how many millions of dollars he possesses? Only be sure you have a person possessing the qualities which make up the statesman. Take him for his talents and virtues alone, and you will thereby show your republican principles. But take him for his wealth and you will show yourselves to be aristocrats.

We will further illustrate our subject by an allegory.

If persons of great fortunes still think it unjust that they should be taxed in proportion to their wealth, for the benefit of the excessively poor, and can see nothing in nature that seemeth to work after this plan, we will refer them to the principle of evaporation and its uses. In this allegory we will call light and heat the governor or government. Water we will call wealth. Pools, lakes, seas, and oceans are the treasures of the rich. Rivers are the avenues of trade. Plains, hills, and mountains, with their forests and all things that pertain to them, represent capital, with skilled and unskilled labor.

Now, mark the course of unavoidable consequences, the relation of things and their continuous harmony. Without the influence of light the intrinsic properties of each would be inactive, weakened, or worthless. But let the vital principle descend from its source, the sun, the seat of power; it strikes our atmosphere with irresistible force; it starts the electric currents; they act upon the free caloric; the free caloric seeks the confined

heat, and they wedge and drive themselves into all things, producing friction, which of itself evolves heat, thereby affecting everything and calling forth their intrinsic qualities. Thus, from death life is evolved, and from previously worthless objects things of great value. The rivers, lakes, seas, and oceans cease to be a body of ice, become fluid, are animated, and rejoice in the teeming life they contain.

Now, from this condition, which is so desirable, there arises certain unavoidable results.

The degree of heat that is necessary to continue this state of things, will call forth evaporation, as a natural tribute to the light and heat which broke the chains of ice and death, and bestowed the blessings and comforts of life.

And, as the wants of different localities are various, sometimes the heat predominates at a certain point, and as a consequence vacuums are created, and the air, or wind, rushes in to fill them, bearing with it the moisture it has absorbed from the great bodies of water, which yielded it as a natural tribute to light and heat; and, as nature delights in maintaining an equilibrium, she taxes those in excess and gives to those in want.

She therefore rains upon the parched earth the mists she hath gathered from the great waters. The earth then rejoices, is reinvigorated, and the rivers bear the surplus waters back to the original fountains. Lakes, seas, and oceans are also benefited thereby. They receive the alkalies, salts, and earths, and even the confined caloric, with the phosphates, without which even light could not continue the animation we find in all

waters. Note each body of water is taxed according to its volume and surface, and receives its proper proportion in return through nature's avenues the rivers. If these bodies of water had the power and the will to resist the taxing influence of light and heat, and should not yield their just proportion, the consequence would be, all nature would cease. There would be neither vegetable nor animal life. The earth would not be parched, as some suppose, but it would be frozen. The seas and all other waters would be turned to ice, and death would reign universally.

This would be the result of stubborn resistance to the laws of justice. In that event what would your wealth be worth? The rich would be like the dog in the manger: while they were starving others, they would die themselves of want.

As wealth in money is fictitious, except so far as it will buy capital and labor, and this labor can be applied to evolve commercial values from the intrinsic values of capital, therefore it is for the interest of the capitalist to divide the profits derived from labor justly between himself and his employes.

For the working classes constitute three-fourths of the commercial world, and if they are prosperous, they are able to pay good prices for the commodities of the different manufactories of the world. But if the capitalists break them down so that they are scarcely able to live, they will buy but little, and that of the coarsest and poorest quality.

In consequence, the manufacturer finds but little sale for his productions, and must fail. The money-lender will find no borrowers, for the interest can not be made



upon the use of money by applying it to the purchase of labor.

This all comes from the oppression of the poor, in robbing them of their rights, and in not properly remunerating them for what they do, which produces a large class of paupers, who are a curse to themselves and to the community.

Thus we see the greater the amount of wealth any one may have, the greater the amount he must yield in order to maintain the equilibrium in society. He pays just in proportion to the benefits he has received in his commercial transactions, which the value of his assessed wealth proves to a cent, and by the application of this tax in the manner I propose, his future prospects of gain are enhanced. He will prosper with the increased prosperity of the country.

And right here I will mention what I said in the introduction to this essay, viz: "That some men were so constituted that their greatest pleasure consisted in acquiring wealth." This I said was just for several reasons. First, the organs of their brains are so developed that acquisitiveness acts as a ballast; the whole bent of their minds being in that direction, even their sanity depends upon the activity of this organ, and they can not be happy in any other pursuit. Such ones are like the bee, which cares but little for the stores of the hive, but desires ever to be on the wing, now searching here, now there, among the various flowers and honey-dews, his enjoyment being in his pursuit.

I say that it is just that such a one be happy in the exercise of his faculties; but in addition to this he is a benefit to society. Like the rhomboid, he unites many

angles and is indispensable in forming the circle. He is the great inspirer of commerce; but when he has filled the hive with his stores, the other bees receive a portion of his wealth. So those who have acquired much wealth, give impetus to commerce, whereby others are benefited also.

What I mean by this is, if a government so legislate that one branch of industry receive a special benefit, that industry should pay a special tax to be applied in maintaining an equilibrium. I do not mean that the government should interfere to prevent men, in their honest pursuits, from acquiring as much wealth as they possibly can, but only that the government shall not by legislation make some excessively rich while others are made proportionately poor.

It is enough if the rich annually pay a certain per cent. of their wealth to assist the poor, from whom, in the course of their commercial transactions they have made their fortunes.

## CHAPTER II.

COMMERCE AND ITS AVENUES—THE GENERAL GOVERNMENT ALONE  
EMPOWERED TO REGULATE THE AVENUES OF TRADE—JUSTICE OF  
THE ENABLING ACT—CONGRESS OF THE NATIONS—REIGN OF  
PEACE—THE GRAND RESULT.

At the commencement of this work, in the formation of my hypothesis, I stated that want produced desire, that desires prompted inventions, but that those wants often exceeded the capacity to supply them; as to produce many of them required more skill than they possessed, or they were articles which could only be obtained from remote countries.

From the desire for the products of foreign countries grew the idea of exchange; and out of commerce the necessity of government.

Those governments, when established, assumed the control of commerce; the local or internal commerce directly, the foreign by diplomacy.

It is the right and duty of governments to see that all the avenues of commerce are kept open. No individual or minor corporation has a right to obstruct the natural channels of trade, such as lakes and rivers; neither have they a right to obstruct those made by art; nor have they the right to hinder the construction of new roads, if it be proved that public necessity demands them.

In consequence, the whole nation is one, and their interest one. But as they may differ in the different

sections of the country, this throws the matter into what I call the Fourth or Relative Sphere, and makes it a subject for legislation.

If the road passed through different states, the right of way must be obtained from each. But this is not the case in the United States, for the states have resigned all control of commerce to the general government. Therefore no state has a right to hinder the construction of roads for carrying the commodities of one section of country to another.

But in all this the "individual rights" must be treated as sacred. They must be compensated for their loss.

If the states were allowed to intervene and exercise their spite upon different sections of the country, they would soon destroy our internal commerce; sectional hatreds would be fostered, and the true union of interests would be destroyed. The very object for which governments were originally created would be frustrated, and rival cities and states would seek to ruin each other. Consequently wherever there is need of a road to connect any parts of the country and the commerce of the section will justify its construction, should individuals with sufficient capital organize themselves into a company for that purpose, they should have the right of way through any portion of our country guaranteed to them by act of Congress, for every road that is built increases the wealth and power of the country, and, as a nation, we become more prosperous and happy.

Every general government should have positive and exclusive control of the internal commerce of its em-

pire, the sections to be obedient thereto. This is the only way to secure a general system of commerce and consequent harmony in a nation.

If this be a just rule in a republic or empire, and also the best, then, if ever the nations should adopt the system of a Universal Congress to regulate the international commerce of the world, they would have the right to clear the avenues of commerce from all obstructions, and thereby bring all sections of the world into cordial and equal commercial relations.

If this were the order at the present time, such famines and wants as now exist in Persia would never be known, and such beasts as the Shah of Persia would cease to disgrace a throne, or curse humanity by their bestiality.

I am told by some, that the nations under present circumstances would never agree to such an order of things; that they have not yet exhausted their military ardor. This only evinces the narrowness of their minds.

Suppose the people of the United States set their heels upon the military profession after the order I stated in the preceding essays; that is, make military men ineligible to any civil office; make them, what nature makes them, dogs in human form, to fight the dogs of other nationalities when their statesmen and ours can not settle their matters by reason and the laws of justice.

When they are forced from the courts of reason to step down upon the dog plane and settle matters like dogs, for this is the proper office of combativeness and destructiveness, to do the dirty work for the rest of the

faculties, I say if this were done in the United States, the military profession would become disreputable, and none would care to enter it. The consequence would be that statesmen would be elected to fill the offices, and they would settle all differences with foreign powers in accordance with reason and justice.

Then suppose, as I before said, that England and the United States should summon or invite the other powers of the world to meet with them, in convention, preparatory to a universal order of things, plainly stating the objects of the conference, does any one think the nations would not heed such a summons? Far from it. Especially if they were notified that Great Britain would of herself enter into an understanding with the United States to carry this matter out in practice.

We will again suppose that the nations would pay no attention to the summons, yet England meets America, and they enter into a defensive alliance, the basis of which is as follows: As the best interests of both countries consist in peace, and as the rest of the governments of the world refuse to co-operate in establishing a universal order of peace, thereby showing that they still hold to the doctrine "of the right by conquest;" therefore, we, the high contracting powers, Great Britain and the United States of America, do enter into a perpetual alliance, the basis of which shall be as follows:

*First.* Great Britain cedes to the United States of America all her sovereign rights to any and all parts of North America.

*Second.* She acknowledges the right of the United



States to acquire the rest of North America, with Cuba. She furthermore guarantees the integrity and indissolubility of the United States.

*Third.* The United States, on her part, guarantees the integrity of the British Empire, and that it shall never be dismembered by conquest.

*Fourth.* Neither empire will meddle with the internal affairs of the other.

*Fifth.* The ports of both countries shall be free to the commerce alike of either nation, with port charges the same to the one as to the other.

*Sixth.* The navies of both nations shall be held in common for the defense of both.

*Seventh.* All difficulties shall be settled by arbitration.

*Eighth.* Any nation that sees proper to join the above alliance can do so at pleasure, by giving notice to the rest of the nations.

Two such nations as the United States and Great Britain, thus allied, would form a nucleus around which the weaker nationalities would hover. They would soon join the alliance for the benefits and protection it would afford them. With every accession the union would become stronger.

Each nation could at once, after she had joined the combination, disband at least one-half of her armies, thereby saving much expense, which would enable her to take a much higher stand in the scale of civilization; for all the armies and navies of the new combination would be used in defense of the new order of things against the encroachments of those powers who had not yet entered the union.

But when all the principal powers had entered the

combination, then could be brought about my first proposition, namely: The abolishment of all the navies, except five ships of war for each of the great powers, these ships to be under the control of the Congress of the Nations, as stated in the first part of this work.

So the reader will see that there are two ways to accomplish what I proposed in relation to the establishment of a universal order of peace.

The first is possible. The second certain.\*

If we were possessed of prophetic ken we might take a view of the future condition of man under this new dispensation.

*First.* America with her boundless territories settled by hundreds of millions of people, whose civilization as a common thing would equal the highest of our philosophers at this day; and her philosophers and statesmen would be proportionately higher than they now are. We would see North and South America connected by many lines of railroads, each interwoven by a network of roads connecting every city and every port. We would see an abundance of delightful watering-places and other fine places of resort; see how charmingly they were built and adorned, nothing that art or the genius of man could accomplish for beauty, elegance, and usefulness being wanting; see the wonderful beauty of form and feature, both of the men and women, the reflex of the exalted civilization then prevailing; see

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\* Our author perhaps has assumed too much at the outset. Probably there are insurmountable barriers to prevent the United States and Great Britain from ever inaugurating such a movement.—EDITOR.

peace and equality reigning everywhere, with no poor, but all enjoying the blessing of competence; see that all tyranny of man over man had been destroyed, and the curses that followed as a consequence no longer in existence; see human beings no longer cursed with unnatural, loathsome, and painful diseases, but all enjoying a high degree of health, both of body and mind; and all having abundance of time to enjoy themselves socially, and to educate themselves amply in every branch of learning calculated to exalt human nature, and develop, strengthen, quicken, purify, and adorn the mental and spiritual faculties.

Satisfaction beams in the countenance of all, for they have about gained the victory and have accomplished their own salvation.

We look to Europe, and we see the same improvements. We find no standing armies, keeping the people in awe while working themselves to death to support them; but we see them free, and the consciousness of their power has changed their features from severity to the noble and independent look of their American brethren.

We look to Asia and Africa, and they, too, present the same appearance.

Asia is knit together by hundreds of thousands of miles of railroads; and Africa is also blooming with the same grand civilization. National prejudices are destroyed, for the various languages used by different nations, which was one of the greatest causes of animosity between them, have given way to one universal language, the result of a universal system of commerce. The world is but one country, and the nations of the

earth have become one. Man can now travel in all parts of the world and feel at home. Aye, look with eye prophetic upon the high state of cultivation!

The earth also teems with a superabundance. See the vineyards and the orchards of every kind of fruit; see the beautiful arbors and parks, the splendid residences, magnificent public edifices, fine roads, and every conceivable elegance and luxury which have resulted from man's exalted accomplishments!

Behold, everything is in a flourishing condition, for all perform their quota of labor, and yet all have an abundance of leisure for mental, moral, and spiritual culture.

See neighbor meet neighbor; all is peace and joy and friendship. They are all satisfied.

This is the glorious reign of peace, brought about by obedience to the laws of our being, without war, without bloodshed, and without miracle.

But we turn to the home of science, the capital of the world, where reside the mighty statesmen who have inaugurated this new era. Here perfection reigns. The wise of all nations meet here continually to exchange and interchange ideas. The city is thronged by hundreds of thousands of the best of the human race. All that wealth and art could do, has been done in and around this city. Its beauties are unsurpassable and beyond description. They mark the era and represent the civilization of the times. They are a monument to this age, as the pyramids of Egypt are to an age and civilization which would otherwise have been forgotten.

In this connection I will note the necessity of other nations passing an enabling act. It would be unjust in

other nations to suffer their paupers to emigrate to this country and be supplied with homes at the expense of the American people. Not that they have no right to a part of the unoccupied lands; but that they may be benefited by the enabling act, after our government has passed such an act, it should demand of other governments to pass similar acts. Those which do not possess unoccupied lands, and whose territories are already overrun, the population being too dense for their natural resources—they having no outlet for their superabundant population—our government should demand of such governments that they supply the means to such as wish to emigrate to this country to occupy and improve the homes which this government will give them. This is nothing but justice to their poor and to this government. To their poor for the unrequited labors they have performed in their native country, and to this country for providing homes for their poor; for they will be relieved of the burden their poor would have been to them, and the balance of their population will be much happier for their absence.

But to avoid fraud and deception on the part of those who immigrate with the avowed purpose of settling on our public lands, as they might merely pretend so to do, in order to gain the amount of money from their governments appropriated for their outfit, and yet not settle on those lands, but squander the means in dissipation, there should be an arrangement of this kind entered into:

1. None but able-bodied, sober, and industrious persons could be proper applicants.
2. The government from whence they came should

give to each head of a family a certificate stating the amount that the government will pay when the certificate is presented to the proper officer in America.

3. This officer would certify that the holder of the certificate had duly entered and settled upon a portion of our public lands.

4. These certificates, when thus signed, would be a legal draft upon the country from whence they emigrated, and could be cashed by this government and held as claims against the country issuing them, to be settled annually; or such countries might place money on deposit in this country for that purpose.

Such an arrangement should be made with every government.

If the nations will abolish the practice of war, they can save enough thereby to give homes to all their poor. War is naught but an abuse of power, and beastly at best. The only question is, shall the nations abolish its practice, and thus save enough to provide homes for all who wish, and thereby drive want, with all other evils, from their lands, and establish the reign of peace and plenty throughout the world.

Continue the present practice of war, and you will entail poverty and want upon more than half of the people, making them fit tools for the tyrants of the race to enslave the other half and to slaughter each other.

If men were not poor and in want, they could never be thus controlled; for man is not naturally the enemy of man. Will not the people arise in their might, abolish war and its evils, and inaugurate the glorious reign of peace?



## CHAPTER III.

CLASSIFICATION OF RIGHTS ILLUSTRATED—THE SUNDAY QUESTION DISCUSSED AT LENGTH—ITS SACREDNESS CONSIDERED—MOSES SEVERELY CATECHISED.

IN this chapter we will consider and illustrate the classification of rights.

As an example, we will select the Sunday question.

This question, at the present time, is agitating the minds of the American people as much, or more, than any other. It seems to be fraught with great difficulty, and much mischief may yet result from its being presented as a subject for political action, in consequence of the great variety of religious sects, each entertaining different views in regard to it, although in the main agreeing.

Then there is a class of the people who do not belong to any sect, and which outnumbers all the sects put together. The hope of the country rests upon them. In this class is included the scientists, philosophers, rationalists, and infidels, constituting the best and most intelligent portion of the people.

The religionists, as a general thing, are very ignorant and superstitious. They venerate the past, look to precedents, and think the ancients superior in all respects to the people of the present age; and that Jehovah stood in closer relation to the great men of those times, gave his injunctions directly to them by

word of mouth, and familiarly talked with them, face to face. They believe that those injunctions were not only intended for the people of that day, but for all coming time; and that they are obligatory, not only upon the Israelites, but upon all peoples of the world. They believe, also, that a violation of those commandments is fraught with evils to those who violate them and to the governments which permit such violation. They are too ignorant and superstitious to even question the possibility of fraud having been practiced upon them by those self-constituted vicegerents of the great Jehovah. To question the truthfulness or sacred character of their injunctions, in their estimation, would be sacrilegious, if not downright blasphemy. Besides, they put a false construction even upon what is written. They err in the entire process of executing the law.

If they would only think, they would see that the law, *even* if it were a genuine injunction given by God to Moses, had no bearing upon any other people than the Israelites; and was a part of the Divine economy by which they were to be made a peculiar people.

The object was to restrain the tyrannical and avaricious masters from oppressing their slaves. Moses knew that nature required at least one day in seven for rest and recuperation. He also knew that the blood of the slaves would, in course of time, be mixed with all the nation and thereby contaminate them and retard the achievement of the expected national peculiarity, which he sought, the final production of a first-class statesman or Savior.

If he had extended the injunction to any of the neighboring nations, their rulers would have demanded

by what authority he demanded those things? If, in answer, in such a case, he had said, the Lord commanded me to do so; and more, if he had shown them the injunction written upon the table of stone, the rulers would have asked, "Are you certain the Lord wrote those? Did you ever see the Lord? Have you any particular acquaintance with him? Might you not be in error about the matter? Have you seen all the hosts of heaven, and formed their acquaintance, and did they give you an introduction to this one and tell you he was the Sovereign Ruler of the universe? And did you see sovereign greatness beaming from his countenance, which warranted the appellation of Jehovah, 'Lord of lords,' and 'King of kings?' Friend Moses, please tell us honestly all about the matter."

In response, would not Moses have been compelled to say: "Verily, sirs, I can not say that I am personally acquainted with any of the hosts, much less with their king, the Ruler of the heavens. But I will tell you, however, what I did see. At one time, when we were encamped at the foot of Mt. Sinai, the Lord told me that on a certain day he would descend from heaven and meet me upon Mt. Sinai, where he would give me a code of laws whereby I could govern my people, or His people, as he called them.

"Sure enough, at the appointed time the skies grew black with clouds, the lightnings flashed, the thunders rolled, and the top of the mountain was enveloped in smoke.

"I went up according to direction. It was so dark that I could see nothing; yet I heard a voice, as of man. I conversed familiarly with the voice; it entertained

me for forty days and nights, while the Lord was engraving his commandments upon the stone."

"Did not the people become restless and murmur at your long absence?"

"Most assuredly they did. They did worse. For, as it thundered and lightened incessantly, the mountain was in a constant blaze, and they thought I had perished. They therefore demanded of Aaron, my brother, that he make for them gods to go before and lead them.

"‘As for this man Moses,’ they said, ‘we wot not what has become of him.’

"Perhaps my brother also thought I had perished. He, therefore, either from cowardice or some other motive, consented to their wishes. He told them to bring all their spare gold to him. They did so, and he cast it into the fire, and it came out a calf. This Aaron told me, but I knew it was not exactly so, as a golden calf could not thus walk out of the fire. There must have been some design or model made beforehand. Besides, the calf was an imitation of the God of Egypt, which was a bull.

"This Aaron did to pacify the Egyptian proselytes that were among us. This I knew, and more, that Aaron was as deep in the mire as they were in the mud; but I could not afford to have a rupture with him, and so I pretended to be angry with the people. I threw down the tables of stone and broke them."

"And what did you do with the calf?"

"I ground it into powder, burned it into ashes, put the ashes into water, and made the people drink it. Then, to teach the people a lesson, so that they might

not rebel again, I had the Levites arm themselves and slay some three thousand of the transgressors."

"But, friend Moses, this was horrible."

"Yes, but it was the only course left for me to pursue."

"Well, but you have not yet answered our questions in regard to this pretended God of yours. In all your transactions did you not have an opportunity to see him. And can you not give us some idea of his appearance?"

"Well, when I returned to get a new edition of the stone tables I begged hard to see him, and to see the glory of his countenance; but he would in nowise show his face. 'For,' said he, 'no one could see my face and live.' But finally he told me I might see his back. So he covered me in the cleft of a rock until he had passed, then I beheld his back."

"Then you did see his person after all. Had he more than one head; had he wings; had he the general appearance of a man?"

"He had but one head, had no wings, and had the appearance of a man in every respect."

"So you have but his own word that he was the King of the Universe? None of the hosts ever confirmed this; nor, in fact, are you acquainted with any one of them?"

"I am not."

"Do you think this the same being who performed those wondrous feats of psychology and jugglery before Pharaoh, making him see a hoop-pole swallow a four-horse-wagon-load of other hoop-poles, in the form of snakes? The same who told you to order your people to obtain all the gold, silver, and other valuables they

possibly could, by false pretenses, from the Egyptians? The same who ordered you to mark the doors of your people to save them from the general assassination of the poor, innocent, first-born of Egypt? So that while they were in great consternation and turmoil, you could escape with the ill-gotten wealth of your enemies?

"The same who appeared to Abraham, with two others, while on their way to commit arson in Sodom, and destroy the lives of its people, including innocent women and helpless children; and whose feet were so dirty that Abraham had to wash them? The same who ate a fine, tender calf, with butter, milk, and cakes made by Sarah out of fine flour?

"We never knew gods would eat calves, butter, milk, and cakes. It seems they are carnivorous animals.

"Was he the same one who smeared your face with phosphorous to make it shine, so that the people, on seeing it, would be frightened out of their senses?

"And why did you keep Joshua in the sanctuary day and night? Was he the chief juggler?

"And why did you fill a pot with phosphorous, keep it to light your sacrifices, tell the people that it was sacred and that the Lord had given it for that purpose, when you knew it was but its natural appearance, and there was nothing mysterious about it?

"By this means you deceived the people, and palmed off your own inventions as those of the Lord.

"Your people were very ignorant and could be governed in no other way than through fear of the Lord.

"Friend Moses, we are horrified.

"The institution of the Sabbath is good of itself, but



we do not respect or obey it on account of its divine origin.

"We are astonished that you could be cajoled and hoodwinked by such an influence as to wander about for forty years in the wilderness?"

"Pray, sirs, what do you mean; in what way have I been deceived?"

"We will sum up the matter and then you will see:

"*First.* The Lord is an unchangeable being, both in person and principle; that is, if there be a personal God, and perfect in all his attributes.

"*Second.* If he is the father of the universe, he must be seated in its center, for he is the soul thereof. The seat of the soul of man is in the brain.

"Just as well expect the soul to take its seat in the heel, as to think God descended upon Mt. Sinai; for He, being the center of all action, should He move in space, the universe would follow in regular order, his relative position in the center being unchanged. We see this by man's movements. He may run or perform any other exercise, yet the soul maintains its position. So you perceive it could not have been the sovereign of the heavens who would not show his face to you, but it must have been an impostor, and perhaps feared detection should he permit his face to be seen.

"There are other reasons to be presented in favor of this supposition. There must, from all accounts, be many gods, or else he must be very changeable in person. If there be many, we must first know which has the precedence before we can consent to obey his injunctions, for a superior might annul them and chastise us for obedience to an impostor.

"We have strong suspicions, Moses, that this God of yours is an impostor for the following reasons: He would not let you see his face, and said no one *could* see his face and live; yet many saw the face of some one who represented himself as God. He walked with Enoch three hundred years, and conversed with him freely face to face. Adam also saw him, and thus knew that man was made in his image. Abraham saw him and his face which was that of a man. Jacob wrestled with him one whole night, and he was scarcely a match for the old supplanter.

"They all saw his face and yet lived. But that was so long before, perhaps the Lord had forgotten it. And yet he declared he was the same God of Abraham, Isaac, and Jacob.

"Yet another person saw one who called himself the chief of Gods. He saw not only his face, but faces. This god had four bodies, and each body had four faces—the face of an ox, a lion, an eagle, and a man to each body. And moreover he ran on wheels. This was a strange and an awful god to look upon. He also had wings, which proves him to have been finite and subject to law, at least of gravitation; and even having feet, showed the necessity of locomotion. The Infinite is present at all times, at all places; therefore needs no wings or feet.

"And still another one saw the Lord Most High in the temple, and he was a different looking one from all the rest.

"Now one thing is sure, Moses, if your God is unchangeable, there must be several gods, for the forms

presented could not be recognized as identical, for each differed from all the rest.

"Each one that appeared, however, claimed superiority over all previous comers. In such a case we could not know whose injunctions to follow. It is more likely they were all finite and impostors.

"But, Moses, we will consider this matter a little further. This god told you he made the earth in six days, rested on the seventh; and in commemoration of that event, we must keep holy each seventh day, and rest from all labor.

"But if it turns out that he did not make the earth in six days, then he has no claims upon us, and it will prove him to have been an impostor—an ignoramus who knew very little about universal matters.

"Now, since your time, we have made ourselves masters of many of the laws of nature; we have acquired and evolved many of the sciences, particularly chemistry, physiology, and geology. By physiology we can tell the exact age of any tree, or anything that has a regular and natural formation. So, too, by geology we can tell the ages of the continents and islands to a certainty. And we find, by the earth's own record, which is the true record of the real maker, be he who he may, that it was never made in six days, nor six thousand years; it required millions. So this god knew nothing of its creation, much less created it. Therefore his statute in regard to the Sabbath is not binding on us.

"Besides, his character is not good. He upheld the villainy of Jacob in cheating Esau, his brother, and deceiving his blind old father Isaac; he sanctioned the assassination of the Egyptians, and also obtaining their

goods from them under false pretenses; he was also inconsistent in making you the leader of his people, when, according to his own law, he ought to have had your blood shed for murdering those Egyptians before you fled to Media.

"We begin to suspect there is but little of the Lord's doings in these matters, and that you know but very little about the Lord. At least, you did not seem to fear him; for what servant of a king who was bearing his good will to his subjects, but happening to be a little insulted, would destroy the king's mandate and expect to escape punishment? Methinks no one would, and then return with so much confidence and composure as you did, expecting a new edition.

"It looks much as though you made it yourself. If God made the earth in six days, it seems strange that it should have taken him forty days and nights to write those matters on stone; when an ordinary stone-cutter could have performed the entire work in as many hours. He should have done it instantly. No, Moses, you made it yourself; and your people were very ignorant and superstitious, therefore you said, 'Thus saith the Lord.'

"Do you suppose we could think you honest after telling that calf story?

"You said you ground it up and burned it to ashes, then sprinkled them in water and gave it to the people to drink. The lie and villainy are transparent. We know that gold can not be burned to ashes. And why did you wish the people to drink? Was it good for medicine? were the people sick, or did you wish to kill them? Pray, sir, what did you and Aaron do with the golden calf? It was all a trick understood by you and

Aaron. You knew the people would become impatient, and imagine you were consumed in the fire on the mountain. You also knew their idolatrous inclinations. Aaron was to demand the spare gold, and to do just what he did. Your anger was merely pretense. You and Aaron divided the calf; and for fear the people would demand their gold again, you pretended to burn it to ashes and dissolve it in water. You then frighten the people fearfully about the wrath of God and keep their gold.

"The fact is, you loved mammon better than the Lord, or you would not have destroyed his commandments. I suppose you and Aaron worshiped the calf secretly, as do the demagogues and false priests of this day."

"If you are done questioning me, I believe I will go," said Moses, "for I feel a little bad about the matter. I had no idea that any one would think thus, or that you would question me so severely."

"No, Moses, have a little patience, and we will show you how we settle matters that are called sacred and belong to the divine. While you are here, we would like to have you explain the philosophy of your system—your idea of making Israel a peculiar people."

"Well, I think I can make you understand it in few words," responded Moses. "I had the same idea of humanity, in many respects, that your phrenologists and physiologists have; and I, being naturally a statesman, could almost span the circle. I could see the past, the present, and the future. I read them as you do by association. As all statesmen are mentally clairvoyant, I could see the future as well as the past as distinctly

as you can see any natural object. Yet there was one particular thing we ancients all mistook; that is, we thought man was naturally inclined to evil, hence our legislation was pretty generally in the wrong direction. By our false legislation we succeeded in perverting man, so that the statesmen of your day have the greatest trouble to eradicate our false teachings. But you ought to know, and do know, that every age produces its own statesmen; for that is the very thing I taught, and the thing you asked me about.

"I knew the effect of pre-natal conditions, therefore my whole economy was to continually give better conditions from one generation to another, so that each succeeding one should supersede their ancestors; and that, finally, as a consequence, there would be produced a perfect statesman, savior, or lawgiver. We were conscious that we knew but little of man's origin or destiny, and as little of his constitutional nature. We believed this great man would do as your Franklin did when he sent his magnet up into the clouds to bring down the lightning: he would draw the higher fire and wisdom from the supernal heavens, and announce the truth in relation to man. I told the people plainly that my laws would only abide until a superior statesman would arise—one much like myself—and unto him would the gathering of the people be, and he would give them a new code.

"But, you will ask, did he confirm the Sabbath? By no means. He taught that what was right to be done on one day was right on all days. He kept no Sabbath, nor taught the observance of any. So you do not misunderstand, I mean to say the wisdom of each age is



for that age. You can also benefit by our wisdom as well as our folly.

"You have advantages in the improved age in which you live that we never imagined, and you would be foolish to look back to us for wisdom.

"One word I would say, that is, face the sunshine. Never walk backward. Cease to worship the shadows of the past; admire the present, and anticipate the future. I will again say, you live in a happy age. In my time, there was not a statesman in a thousand years who could span the circle. If you succeed in maintaining your happy republic, before one hundred years you will be a nation of statesmen, and many thousands will be able to span the circle.

"As you said you had a new mode of trying cases, I will tarry and hear, for I am in a much better mood than I was awhile ago."

"Well, Moses, we see plainly where your error was. You did not understand first principles. You thought God created all things from naught. First, the material universe, then the living beings, among which was man. Second, that there were no rights but what were the gifts of the Creator. Third, that this Being was above all law, not being subject to any restraint, not even the laws of his own nature. With him the most positive wrongs were right, or else he would not have ordered the Levites to slay their brethren. Fourth, you knew nothing of the threefold nature of the mind, therefore took the finite for the infinite, from whence came your greatest error. You knew nothing of the infinite or universal mind; knew little of the divine, or its mode of governing; in fact, knew comparatively

nothing of man or the philosophy of his nature. You thought him a beast and tried to rule him as such. But we have ascertained that man is quite a different being in his constitution as well as in his relation to all things, not excepting the Universal Divinity. He is himself divine. This was discovered in part many ages ago, for the very lawgiver you announced, proclaimed the fact in these words: 'Render to Cæsar the things that are Cæsar's, and unto God the things that are His.' This plainly indicates that Cæsar had rights which were as inviolable as those appertaining to God; also, that there are bounds beyond which even gods dare not pass."

These are contained in the eternal constitution of universal nature, to which the gods, or the great God, is subject equally with man and the lower order of animals.

These phases of mind and of rights have been classified and illustrated in a previous chapter of this work. I will only apply them here to the Sunday question, in order that we may know what may and what may not be done, in accordance with the principles of nature.

## CHAPTER IV.

ARREST AND TRIAL OF A SABBATH BREAKER—DEFENDANT CLAIMS A NONSUIT—MR. BUSYBODY APPEARS—DEFENDANT PLEADS HIS CASE AT LENGTH.

WE will now suppose a man arrested for a violation of the Sabbath. He is arraigned before a justice of the peace. The hour of trial has arrived, and the case is called.

*Justice of the Peace.*—Mr. T., you are arraigned before this court on the charge of violating the holy Sabbath day, by performing manual labor—working in your garden, pruning your orchard, chopping wood, etc. Are you ready for trial?

*Mr. T.*—Yes, sir. But where is my accuser?

*Justice*—He is in court—Mr. Busybody.

*Mr. T.*—If the court please, I object to Mr. Busybody as a witness, and claim a nonsuit on the ground of the non-appearance of the plaintiff, or any legally authorized agent in his stead.

If I have wronged Mr. Busybody in any way by my labors, I do not refuse to compensate him; but he does not bring an action for damages done to himself, but a suit in the name of another, without his credentials showing that he is a legally authorized agent of the person in whose name the prosecution is brought.

I demand that the Lord appear according to law, either in person or by his legally authorized agent, and prosecute the case; or in default I claim a nonsuit.

All men, in some respects, are free from all others' control. In such matters their own judgment must rule, for it is supposed that each one knows his own wants best, and what his peculiar tastes are. Consequently they are not responsible to any one for the use they make of their faculties, or for their actions, so long as they do not in any way infringe upon the rights of others. If one person does violate the rights of another, the person aggrieved is the only one who has a right to complain or seek redress. This same rule holds good in civil as well as criminal matters. A party without a claim has no right to bring an action. No party can maintain an action on the claims of another without the consent of the true claimant, either as his agent or assignee. Next, the accused and accuser must appear in court, the one to accuse, or claim, either in person, or by an agent—the other to defend himself against him. But if either party fails to appear, either in person or by a legally authorized agent, if it be the defendant, judgment will go by default, but if the plaintiff fails to appear, the defendant can claim a nonsuit.

*Justice.*—It is evident the Lord will not appear in this case. I know the law demands that the accuser and accused shall appear to plead and interplead, each in his own interests, but you certainly did not expect to meet the Lord here to day to accuse you of violating his Sabbath?

*Mr. T.*—Most assuredly I did not. And, as he does not appear, it looks as though he did not care; and as no other has a right to prosecute his claim without his consent or being properly authorized, I therefore claim a nonsuit in the case.

*Mr. Busybody.*—I claim the right to prosecute this case.

*Defendant.*—What! as an agent of the Lord? If so, where are your credentials? Are they in the actual handwriting of the Lord? If not, they are spurious, and you have no authority whatever.

*Mr. B.*—Oh! but I am a minister of the Gospel, and it is our duty to enforce these things.

*Defendant.*—But this country is not under the control of the Church, neither is the Church under the control of the State, so long as she keeps herself within her own proper limits.

I claim a nonsuit for other reasons:

1. The case is not within the jurisdiction of the state or its courts. The observance or non-observance of the Sabbath is a matter to be settled by each person, as it belongs to the reserved rights of individuals, which are inalienable.

2. I belong to no church, therefore the church has no jurisdiction in the case, neither have I been arraigned before the church. This seems to be an attempt to rob Cæsar of his rights, for Cæsar has a right to do with his own as he pleases. He has the supreme right to his own body, to do with it as it may please him. His privilege is to enjoy himself after his own taste, so long as he allows all others the same privilege; and, if he violates the rights of others, they have the right of redress.

But no one has a right to redress the Lord. The Lord is able to take care of himself. It is an utter impossibility for one individual to intervene between another person and God, for there is no void space be-

tween them. He needs no mediator. He is immediately there at all times, and instantly executes his judgments. He needs no help. The case belongs neither to the church nor the state—neither has jurisdiction in the matter. Neither has the Court of Heaven jurisdiction in this case, for I have violated none of the rights of either. What have I done in this case that infringes upon the state? Has my laboring in my vineyard injured any persons in the community? If so, why do they not bring an action for personal damages in their own name?

As for the church, her authority as an organization is very limited. She has no authority over any members of society outside of her organization. Each sect has power only over those who agree to abide by her authority, and that only so far as the state permits a man to compromise himself. But this action is brought in the name of the Lord, to be tried before one of the courts of the state.

I have shown that I was not amenable to this court—that I had violated no law within its jurisdiction, and that I was not responsible to any of the churches, not being a member of any one of them.

I have proved that neither has jurisdiction in the case, it belonging to quite a different order of things.

I have clearly shown that not only was I arraigned before a court not having jurisdiction in the case, but accused by a person having no authority. There is, therefore, no necessity of appealing to a higher court. A superior court would not have jurisdiction in the case more than this court.

And should we appeal to the Court of Heaven, I have



proven that even that would not have jurisdiction in the case, as I had practiced only my inalienable rights as an individual, having infringed in no case upon the same rights of others.

There is but one court left, which is the highest court of appeal in this case, viz: the Court of Reason, seated in my own mind. In this case I am responsible to myself only. If I do myself an injury, the involuntary powers of my nature chastise me just in proportion to my wrongs. And these are the very things that great Lawgiver advised, viz: rendering to Cæsar the things that were Cæsar's.

Every court has precedence in its own sphere. That of God in things that pertain to him; the state in that which appertains to the state, which is the representative of the people, or what is called in the previous classification, "the fourth sphere," or the relative individual estate.

In nature there is no recognition of an organized church. Each individual is directly related to the Divine in person, and those things that pertain to this class are not subjects for legislation, for man should not presume to teach God how to deal with the various peculiarities of men. As no two are alike in their temperaments, desires, and tastes, and as no one can know so well what is good for another as he knows himself, therefore his own judgment must decide. The divinity residing in each individual is the light whereby he is governed, and the highest possible authority. If, therefore, this divinity prompts a man to seek his self-good by working in his vineyard, or in doing anything

else, so long as it does not hinder others from enjoying the same privileges, there is no right of action.

Now this court is the highest in order of all the courts, the state being lower, or the lowest. It is not proper to arraign a superior before an inferior court. I stated in my "rights of things" that the individual rights were the first and basis of all other rights, therefore the most sacred of all.

When we violate them we strike at the foundation of the universal order of things and make war upon the eternal principles of right, and put ourselves in antagonism with all law.

The Lord's rights, if there be a Lord, is exactly upon the same principle. His rights as an individual are no more sacred than those of any other individual.

But, as a general principle of right, they are all one. For example, if we violate the divine right in an individual, we thereby violate the divine right or nature of deity, for he lives in all. Thus we see that individual rights are the highest and most sacred. And among those rights are those of free action in the pursuit of our personal promptings toward happiness.

The church has no authority over the people, either in this country, or any other, by actual right, and where it exercises any it does it by usurpation, for nature recognizes no such an institution. It is superfluous. There is no room for a church as a governing power, for its admission would be an argument to prove that our doctrine of what constitutes a true statesman is fallacious.

If the statesman can span the circle and comprehend the wants of society, both in their minutiae and ulti-

mates, he needs not the assistance of a dogmatic priest. He should shun them as he would a thief.

They have cursed the world ever since the first one made his appearance. Their whole interest is to keep the people ignorant and superstitious. They are the natural enemies of science, and they have instigated wars and caused blood to flow like rivers.

They have arrayed nation against nation, and continent against continent, not only in their crusades against Islamism, but they have been, and still are, at variance with all religions in the world which do not accept their dogmas. This is not only true of christian priests, but the priests of all religions of the world.

The statesmen of this day have more trouble with them, and the evil influences they have entailed throughout the course of ages upon the race, than from all other difficulties combined.

The great work of the statesman now is to emancipate mankind from the evil influences of the so-called church. The church has no authority outside its own limited corporation. It has no power to bind anything on anybody contrary to their own wishes. If the members do not like their church, they can withdraw and be as free as a rationalist or infidel, and the church has no right to even ask a question.

It is evident from the workings of the priests that they wish to regain power, and put the state under their control. All good and wise men should resist this, for with that our liberties would cease, and we would take the downward course to degradation and ruin.

A monarchy of the worst type would follow; ignorance and superstition would rule; science and wisdom

would be cast into the shade; the goddess of liberty would be dethroned, and the so-called vicegerent of God, the Pope, assume her prerogatives, however ignorant, wicked, or repulsive he might be.

God forbid that poor humanity should once more be cursed with the whoredoms of Babylon. This need never occur if our statesmen are *only* true to their trusts.

They should watch the priests as they would robbers and assassins—Protestant as well as Catholic, for they are all dangerous and an imposition upon humanity. Do not the rationalists and infidels fare as well as the churchmen? Yes, and much better, for wisdom is better than ignorance. I would not have the reader think that I disbelieve in or disregard religion.

I believe in and prize it. But I want no one to intervene between me and the Divinity. Neither do I want any one to point out to me what to worship; for those things which in nature reflect the glories of the Divinity, will of themselves call forth the tributes of my soul.

When a man meddles in these matters, he is tampering with things far too sacred. This is the sphere of God himself, where he meets the soul in its sanctuary, which is open to none but God. Shame on any priest who will try to crowd the Lord out of his sanctuary in the souls and minds of men, and endeavor to rob him of his just tributes.\*

But the question will arise, "What can the legislature do in this case and not violate the individual rights?" Its duty is to protect them. It can establish an order

of this kind: That on every seventh day, all persons who have judgment enough to take care of themselves shall be free to do as they please, to enjoy themselves as best they can to suit their own minds, provided they do not infringe on the rights of others.

I love the Sabbath myself, but for quite a different reason than many others. It is a set day in which we know all others are at leisure. It affords the socialist the best opportunity for the interchange of ideas. It is the great opportunity to weave the social ties of community. It lays the foundation of loving the neighbor as ourselves. It is the great builder and educator of society. I should never wish the Sabbath annulled by law, or established thereby, but to be kept as a custom. There is no institution more dear to me; not for its supposed divine origin, but for its own merits.

The reader will see by this that governments have no right to legislate upon religious matters. They belong to what I call the second sphere, or "the relative of the individual to the divine," which corresponds to the fifth sphere, viz: "the independence of the individual to the individual." But the keeping of the Sabbath is not of necessity a religious observance. It is a matter of taste, such as the individual has positive control of. It belongs to the "third sphere," "the positive independent," both in relation to God and man. This is the sphere which the Nazarine recognized as belonging to Cæsar. We must render to all the Cæsars the things that pertain to them; for all Americans are Cæsars or sovereigns. So, Moses, if you are satisfied, we will bid you adieu for the present.

## CHAPTER V.

DIFFERENT TEMPERAMENTS, DESIRES, AND TASTES CHARACTERIZE DIFFERENT INDIVIDUALS—IN CONSEQUENCE, DIVERSE RELIGIONS PREVAIL—THREE NATURAL PHASES OF RELIGION WHICH ALL PASS THROUGH IN THE COURSE OF TIME, THE ANIMAL, THE SYMPATHETIC, AND THE INTELLECTUAL.

MEN are so differently organized, their temperaments and tastes are so various, that each is the best judge of his own wants; and in consequence of this difference, their religions are various.

That which will call forth the religious sentiments in one will not affect another; neither will the things that affected us religiously when young have any effect upon us in after years. It is the good, the grand, the beautiful in nature, which call forth man's adoration. It is the good that makes him thankful, and the lovely that makes him affectionate. The beautiful calls forth his praise and adoration.

The reader will find that there are three natural orders or phases of religion. Each person in course of time will pass through these three phases. The first is the animal religion; the second is the sympathetic, or christian; and the third, the intellectual, or the philosophic religion. I will illustrate them in detail. But I must first apologize for writing about religion in a work like this. I merely intend to show that it is impossible for either priest or statesman to regulate religion. Every attempt to do so on their part is an



act of tyranny, as they can by no possibility interfere between the creature and the Creator.

We will commence with the animal religion. The animal organs lie back and in the base of the brain. They are the first to be developed and the first to be used. The two other departments are always dependent upon this. The animal man rejoices in that which satisfies his animal wants. He lives in those organs; the intellectual and moral are both subject to them. He can see no divinity in anything which does not administer to his animal wants. They are right, so far as the scope of their knowledge extends; for on this low plane they see the reflection of divinity in the production of those matters. The result calls forth the tribute of their souls. They pray for those things, and give thanks when they receive them. They are as religious in this low estate, after their kind, as are the christians or the philosophers in their higher estates. For want of greater intellectual powers, veneration sees its God through alimentiveness, and has its altar of worship in that organ. The view they have of God is not the one entertained by christians. The christian religion is of a higher order; and yet every christian differs in his views, as he differs in his mental and moral faculties, from all others. No two see alike. It has a complex nature. In that complex nature it takes in all the religions below itself. It constitutes one grand order, the sympathetic. It is half animal and half intellectual, the moral forces governing.

There is something in this religion that is truly attractive. It covers a wide scope of thought; it carries the animal religion up to a higher plane; it has refined

and made it pure in its moral crucible. This religion is based upon the love of mankind (not food) as it was in its animal capacity; for it is the same reborn and purified. It has now gained knowledge of another life—endless—where it will meet father, mother, sisters, and brothers; dear and long-lost wives, husbands, children, and friends, in a world of unsurpassable beauty. This is their strongest hope. By prayer they keep themselves *en rapport* with this higher world; they become psychologized by their friends, and see and feel as they do. They are also *en rapport* with the great universal mind, and have a foretaste of the future. Through the universal mind they feel the thrilling influence of the soul; they are in ecstasies; they have no language to express their feelings. This is the christian, the sympathetic, or highest animal religion.

But the philosopher's religion commences where the christian's ends; or, in fact, it is the three phases blended in one religion, commencing in the animal, passing through the sympathetic, and ending in the godlike. The philosopher's soul is thrilled by quite a different order of things. He enjoys himself in everything the animal man does, also in those of the christians; yet he transcends them all. He feasts upon matters that have never entered their minds. The mighty, the grand, the stupendous, the exact, the beautiful in nature—these stir his great soul. Like light, his thoughts flash through space, from world to world they pass. His mighty soul reaches out and grasps the external mind; then, through that, the universal, eternal, and infinite mind. He watches the workings of the Infinite Spirit through the eternal bounds of matter;

sees her roll the infinite worlds through space in their unerring existence; sees her call forth light from all the orbs and the beauties of color arrayed in forms infinite in perfection. He sees the gods crowned in diadems of light; he meets them on the high planes of pure and godlike friendship; they enjoy themselves as only gods are capable of enjoyment; they feast each other on the mighty experiences of their lives; they incessantly drink in the superlative grandeur and beauties constantly evolved by the universal spirit.

Does the reader suppose that an ignorant priest or demagogue statesman could dictate to those variously organized people what would be the best for each individual? There are none who have the right, neither have they the capacity. No one but the Eternal God hath this power. He calls forth from each soul the tributes due himself, and they are yielded by each soul with thanksgiving. I do not mean *that* God who used to eat fine tender calves, cakes, butter, milk, etc.; neither do I mean such a one as would advise the getting of things by false pretenses, or to assassinate a nation's first-born; neither do I mean such a one as must use wings to overcome the laws of gravity, and must draw his breath to keep from dying. I do not mean one who depends on anything; and far from such a one as would wrestle a whole night with a cheat or supplanter, or who permitted the devil to torment his best friend merely to try his pluck;\* nor the one who ordered his peculiar people to kill a whole nation with their innocent children. Neither do I mean the one

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\* See Book of Job.

who ordered his people to slay all the males, old women, and ugly young women of another nation, but to save such as were handsome for their own particular gratification. He wonders that the christian world still worships such gods. He sighs when he thinks of the past, and is compelled to admit that he, too, once worshiped them. But they have long since ceased to call forth gratitude or the worship of his soul.

Yet he has not lost his sympathy for the race. He can stoop just as much lower than others to save the poor and ignorant, as he can rise higher than they. He needs no priest to sanctify him, for he is as pure as he is wise. He needs no one to give him laws, for he is a law unto himself.

Yet he worships. What? Only that which has the power to thrill his soul. Yet what thrills his soul to-day may not move him to-morrow, for he is ever ascending. He sees that the souls of men are constantly emancipating themselves from the curses of ignorance. They are as progressive in their religious as in their political ideas.

Has he hope? No. He does not need to hope, for he knows. He sees the light flashing in every direction. He breaks forth into song, singing:

"The gloomy night is breaking,  
Even now the sunbeams rest,  
With a faint yet cheering radiance,  
O'er the hill-tops of the West.

"The mists are slowly rising  
From the valley and the plain;  
And a spirit is awaking  
That shall never sleep again.

"And ye may hear, that listen,  
The Spirit's stirring song,  
That surges like the ocean,  
With its solemn bliss, along.

"Ho! can ye stay the rivers,  
Or bind the wings of light,  
Or bring back to the morning  
The old, departed night?

"Nor shall ye check its impulse,  
Or stay it for an hour,  
Until earth's groaning millions  
Have felt its healing power.

"This spirit is Progression,  
In the vigor of its youth—  
The foeman of oppression;  
And its armor is the truth.

"Old Error, with his legions,  
Must quail beneath its wrath;  
For blood, nor tears, nor anguish,  
Shall stain its brilliant path.

"But onward, upward, heavenward,  
Its progress still will soar,  
Till love and truth shall triumph,  
And falsehood reign no more."—[s. w.]

## CHAPTER VI.

SECRET SPRINGS, OR INVISIBLE FORCES OF GOVERNMENT—DIFFERENT MODES OF EXERCISING POWER—ITS USE AND ABUSE—ITS USE DIRECTED BY WISDOM—ITS ABUSE THE RESULT OF IGNORANCE AND SELFISHNESS AND CONSTITUTING TYRANNY—REQUISITE QUALITIES FOR A SUCCESSFUL STATESMAN, ETC.

NEARLY all persons think that that which constitutes government is a matter visible to the eye, and that there are many orders of government; when the fact is, there is but one, which is called power, or the controlling of power; but there are many modes of exercising this power.

Yet these may be divided into two orders: The use and abuse of power.

The first is the use of means to the highest purposes for which they are fitted, and embraces all justice, all possible good, and is directed by wisdom.

The second commences with want of knowledge and wisdom. It controls the force to ends which are neither just nor productive of good. Under such control there is much misery. This is called the "abuse of power." Its acts are unwise in the extreme. It is directed by narrow-minded selfishness, ignorance, and folly, and represents tyranny in its various shades, according to the degree of "abuse," whether mild or excessive.

I have described in my previous essays the difference between wise and unwise legislation. In this and suc-



ceeding chapters I mean to inquire into the source of this power.

In the introduction to this work, I stated that all action commenced with the soul, through the mind; that the mind for its transparency and the spirit for its power depended upon the constitutional perfection of the body; that a soul with a weak, effeminate, and sickly body would have a clouded mind; the soul would be impotent, and the spirit could not perform its offices over the soul. Such a soul could not govern itself, much less control others. The soul is a magnet, and its power depends upon the amount of magnetism it can control; and this magnetism depends upon the voltaic conditions of the soul, body, mind, and spirit.

If the soul is naturally great, the body ample in all respects, and the mind perfectly clear, the spirit can call forth all the latent power of the soul. The soul then controls both body and spirit. It uses the body as a base from which to evolve power; and by means of the spirit it is brought *en rapport* with both the "external" and "universal minds;" and, as these minds are common to all, at least the "universal," therefore he who can control the greatest force will control all within the scope of his mind.

This law is universal; it governs matter as well as mind. It is not always the largest magnet that possesses the greatest power, but the one whose capacity to absorb and again to expel the greatest volume of magnetism; or the one through which the spirit can act the most freely

An inferior magnet is always controlled by a supe-

rior one. This can be noticed in the astronomical systems.

Let us suppose a solar system in existence in a dead state; that is, although the bodies possess form they are destitute of magnetism and therefore can not move. But the moment an ample amount of magnetism rushes into the grand system each orb instantly absorbs its natural proportion and finds its proper position in the system, which is determined by its magnetic capacities. The great sun will occupy the center as governor, while the planets, with their satellites, will revolve around him, each in its appropriate place.

But suppose that by some superior force another solar system somewhat larger, with greater magnetic power, should rush into the same space occupied by the first, what would be the result? Why, awful convulsions would ensue; such as would astonish the gods themselves. The battle of the gods, or the war in heaven, so vividly portrayed by Milton, would bear no comparison with it.

Worlds would contest with worlds; the two mighty suns would rush toward each other with inconceivable velocity and irresistible power, each with his retinue; the concussion would be astounding, yea, overwhelming, for the stronger would rob the weaker of his magnetism and consequent mastery over his planets; and as "the victor, to whom belongs the spoils," according to the rules of war, it would direct this conquered sun to wheel into line as one of his planets, while each of the planets belonging to each system, after its trial of magnetic power with its antagonist, would assume its place in the grand consolidated system,

and after the terrible conflict, once more as orderly orbs revolve around their illustrious and powerful central sun, the new lawgiver and controller of the magnetism of the circle.

This magnetic force has the same effect upon man, as I said in the first part of this work, from the single angle to the full circle, each controlling just so much as its capacity demands. This capacity depends upon two conditions: First, the volume which determines the amount; second, the form, which directs the force to just such ends as the form warrants.

So every member of society exercises just such an influence as the form of his development warrants in respect to the forms of other members of society.

As before stated, the one with the greatest number of angles developed, controls the greatest amount of power, and will rule all the angles beneath him. But the one who fills the whole, will control all the power in the circle. But as nothing is stationary in this line, new persons are continually entering the arena; and those who to-day control but one angle, to-morrow will control two; and the whole circle of individuals, improving in the same ratio, will enlarge the circle.

The statesman, in the meantime, not keeping pace with them, ceases to fill the circle, loses his control and influence, and another, or several others, contest for power. If the contest be a fair one, he will be successful who is master of the greatest amount of power or mental magnetism with the best adjusted form; for if all the contestants were equal in power, yet one superior in form, that one would be successful; for form

determines the use of power—that is, form with superior temperaments.

If this be so, we see why it so often happens that generals with superior armies are so often conquered and sometimes captured by inferior armies. I mean inferior in numbers and armaments. The men are superior, both in physical and mental capacity, while the generals can control all the force of their armies, themselves being superior in genius as well as controlling a greater amount of force or spirit by which they have a more commanding influence and greater magnetic power over the men composing their armies.

And these things, carried into society, a person's worth can always be ascertained by the position he holds in relation to others; for, as in chemicals, a person will soon find the proper place, which is determined by his relative powers and the high use he can make of them.

At the bar, the attorney who is ingenious in argument and eloquent of speech, and possessed of superior magnetic force, will always succeed, until he finds one who can demagnetize the jury and re-psychologize them; they will then discover the imperfections of the previously successful attorney. His deformities only exist and are assumed in the mind of the new attorney, who makes the jury see as he wishes. It makes no difference how bad his case is, he will succeed, for the jury can see nothing but what he wishes. He so operates upon their minds as to make them see his opponent's arguments in just such a light as he may desire. He blackens and distorts them, while his own are seen in much more favorable colors than they ought to be. The consequence is,

he rules both the court and jury; *he* decides the case, not the jury; they have no opinions, but reflect those of the attorney, yet they know it not, but he *does*.

This is an abuse of power. But suppose such an attorney to be a pure-minded, virtuous man, this same power could be used for the best and highest purposes.

So the reader will perceive that there are two orders of intelligence, one villainously wise, the other virtuous; and therefore there are two orders of rulers that govern mankind.

I regret to admit that I think nine-tenths of those who now rule the world are of the first named class, corrupt and villainous. But their numbers are decreasing. In the ages past the villainously wise have always had control. Their government has been justly denominated the reign of the beast; for they made everything subserve their animal natures. Of this we will again speak more at length, farther on in this work.

The mode of using power is the same in a republic that it is in a monarchy. If the virtuously wise should obtain control of a monarchy and rule according to the laws of wisdom and justice, the government would be the same as if exercised by republicans; that is, if the republicans ruled as wisely; but if the republican rule were beastly, it would be no better in consequence of its superior name.

The use and abuse of power are the same in a republic that they are in a monarchy. And so also the terms czar, khan, caliph, shah, sultan, empèr, king, monarch, and president, signify nearly the same thing—a ruler, or one who possesses and exercises power. The term king, perhaps, if rightly understood, is the most

appropriate of all the terms to represent a perfect controller of power. [See "Perfect Man," in a subsequent portion of this work.]

President does not mean a positive controller; neither does the term emperor. An empire, and a republic like the American, are in form very similar; and the difference in the presiding officer is merely this: the one is hereditary and the other elective, their powers being very similar.\*

But the student of the science of government will find that those who are placed at the head of the government do not always govern the nation, yet some one does. And, notwithstanding so much is said against the one-man power, there never was a nation that was governed at the same time by two men; nor an army positively controlled by two generals; one must be subordinate to the other, or their efficiency will be destroyed. There never can be two positives in the same circle, if there were there would be war until one or the other gained the ascendancy.

This is one of the causes of civil war. No two can govern the same realm at the same time; one directs, while the others are subalterns. And here we notice a beautiful principle brought into requisition, viz: psychology.

For no one could act as a subaltern if his mind were not in perfect accord with his principal or chief.

Now if the chief have power to keep his subalterns in office perfectly under his control psychologically, and if he be possessed of sufficient wisdom and ample

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\* See Jonathan Diamond's Essays, page 336.



powers, his government will be a success, be he an emperor, sultan, shah, king, or president.

But as soon as he fails to control this invisible power his influence ceases, confusion is visible throughout the state or empire, no one will obey, anarchy manifests itself, and matters grow worse and worse, until some one with the necessary powers steps forward and fills the circle; and, like the Nazarene when he calmed the surging seas, says: "Peace, be still," and the political elements become quieted.

I say, that in *all* countries and in *all* times this has been the secret of successful power; and as this gift as often falls upon the wicked as upon the good, and as the wicked are more reckless and forward, caring less for others' good than their own, their government will be of an animal nature; and the virtuously wise will not be able to compete with them for office.

Thus the world has heretofore seen but little else than the abuse of power.

But in a country like the United States, with a representative government, this should not be; neither ought it to be in any other, in this enlightened age.

## CHAPTER VII.

MONARCHIES AND REPUBLICS—THEIR DIFFERENCE—THE USE AND ABUSE OF POWER THE SAME IN EACH—IN WHAT THE SUPERIORITY OF A REPUBLIC OVER A MONARCHY CONSISTS—SECRET OF POLITICAL POWER.

BUT if it be conceded that my doctrine is correct, that intelligence of a highly moral character, and not brute force, shall rule, the question arises, after all, that seeing man is the same in monarchies as republics, and that government is the same in both; that is, it is either the use or abuse of power; and that a monarchy, if it makes the right use of power, is equally as good as a republic; and admitting, also, that republics are liable to the abuse of power; then what advantage have the people living under a republican form of government over those governed by a monarch?

The advantage is great, and consists in the very thing I am speaking of. That is, a republic calls forth and renders prominent those very persons who by nature possess this secret or invisible power by which governments are moved.

For example, let the nation elect an entirely new congress; the members of each house meet in their respective halls for legislative purposes; each member will find his appropriate position in that body according to his talents; his exact worth will be ascertained before the session is half concluded.

He that transcends in wisdom and this secret power will take the lead in the senate, while the man similarly developed in the house of representatives will assume leadership in that body, for intelligence and virtue must rule.

The same rule holds good in the different departments. In the cabinet, the member of transcending ability will rule, in their conferences, the other members, and even the president himself.

In fact, it is hard at times to know who actually does rule the country. But it is always the one possessing the greatest amount of this "secret power." And here is the great advantage of an elective government. The great men throughout the country are sent as representatives to congress. Each district will try to send the ablest man they can; and when all are met together their magnetic power commingles and the greatest magnet will control their united magnetisms, and he will be their leader.

And here we note another beautiful feature which has been developed: Their leader, great as he was, by controlling the magnetisms of the other members, now far transcends his own original capacities, the powers of the other members having enhanced them; yet they have lost none of their abilities, but have also advanced by the same wonderful influence. Let their minds become ever so enlightened, still their leader will be in advance of them.

Is there not beauty and glory in this? Is this not an acquisition devoutly to be desired, an advantage so grand and exalted as to be above all price? This is the fruit of republicanism.

Now mark me well. This congress is the government. Their great champion, with his superior magnetic power, makes the highest possible use of their united wisdom by the use of their powers. He seems to transcend himself in wisdom; his magnetism surrounds the whole congress; they are psychologized by him, and the nation is psychologized by the congress; for if the congress could not psychologize the nation, it could never rule it, for man can only be ruled by the control of his mind. There never was a people so completely psychologized by their government as are the Americans.

And the very secret of this is thus explained: They elect from each district a representative, and in the course of the campaign for election, the constituents become perfectly psychologized by their candidate. The majority ruling, the one who is elected carries their mental magnetism with him to the halls of congress. This is done by each member, and they still retain their mental mastery over their constituents; so that the mind of the whole nation is concentrated at the capital. And when they meet there, as I said before, he who controls the congress is the ruler of the nation.

It is not always the chief of the nation, according to the relative order of office, who rules, but the one possessed of the greatest mental power. A people must feel the mental presence of a government, or they will not obey it.\*

If the reader is well versed in the orders of mind, of

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\* See External Mind in "Germ of Thought; or, the Empire of the Mind."

which I treated in the introduction of the first part of this work, this matter must be very plain.

This statesman is master of the external mind, and this mind embraces the whole nation; therefore the entire nation is psychologized by him, through the assistant powers of their representatives. He having them psychologized, and they their constituents, he controls everything within the scope of his mind.

But this is not generally known. It is one of the secret and invisible powers of government.

Should a monarchy choose the best men, after the manner of the republic, it would have the same talent congregated in its assemblies. But not being the choice of the people, they do not carry with them the assistant magnetism of the nation; they can not themselves rise so high in the sphere of wisdom, consequently such a government must occupy a lower plane of intelligence; can never have the love of the people and can not so easily control them.

This is pretty generally known throughout Europe at the present time. It is one of the good effects this government has had upon the absolute monarchies of that continent. They are now nearly all constitutional, or are governed by a code mutually agreed upon by the nation. Yet the monarchs, to retain their ancient power, have recourse to artifice. That is, to counteract this invisible power, knowing that man acts from the promptings of want, and that his actions will take the course by which he can gain satisfaction with the greatest ease; therefore, they hire and train men in the military art and pay them greater salaries than they could get in any other way. These offices are assured them

so long as they are efficient in their profession and remain loyal to the crown.

Then they hire the poor for a pittance, yet this is the best they can obtain. These poor and naturally servile soldiers are placed under the command of their well-paid and well-drilled officers, and by this means they coerce the rest of the people and maintain their power by brute force. This is the reign of the beast and the abuse of power.



## CHAPTER VIII.

INFLUENCE OF THE AMERICAN GOVERNMENT UPON THE NATIONS  
OF THE EARTH—DESPOTISM CRUMBLING BEFORE ITS INVISIBLE  
POWER—INTERESTING CONVERSATION WITH A POLISH PROFESSOR.

BUT the invisible power of the American government is making secret war upon this ancient institution of monarchy.

It is crumbling before its influence. Every day and every hour man is becoming more and more emancipated from the tyranny of the beast. This government, as a city set upon a hill, is enlightening the whole race. She is among the nations what the exalted statesman is in our congress. She psychologizes the whole world. She has taken the lead of all the nations. She rises higher in the scale of humanity, and brings a higher wisdom from the supernal heavens. She is the true medium through which Heaven intends to emancipate and save the race. Through the course of ages, she will rise higher and still higher in the scale of humanity, shedding her light to the remotest parts of the earth.

Well might the bard sing:

"Columbia! Columbia! to glory arise!  
The queen of the world and the child of the skies;  
Thy Genius commands thee, with rapture behold;  
While ages on ages thy splendors unfold.

"Thy reign is the last and the noblest of time,  
Most fruitful thy soil, most inviting thy clime;  
Let crimes of the East ne'er encrimson thy name;  
Be freedom and science and virtue thy fame.

"To conquest and slaughter let Europe aspire,  
Whelm nations in blood and drape cities in fire;  
Thy heroes the rights of mankind shall defend,  
And triumph pursue them, and glory attend.

"A world is thy realm, for a world be thy laws,  
Enlarged as thy empire, and just as thy cause;  
On freedom's broad basis that empire shall rise,  
Extend with the main, and dissolve with the skies.

"Fair Science her gates to thy sons shall unbar,  
And the east see thy morn hide the beams of her star;  
New bards and new sages unrivaled shall soar  
To fame unextinguished when time is no more.

"To the last dear refuge of virtue designed,  
Shall fly from all nations the best of mankind;  
Here, grateful to Heaven, with transport shall bring  
Their incense more fragrant than odors of spring.

"Nor less shall thy fair ones to glory ascend,  
And genius and beauty in harmony blend;  
Their graces of form shall awake pure desire,  
And the charms of the soul still enliven the fire.

"Their sweetness unmingled, their manners refined,  
And virtue's bright image enstamped on the mind.  
With peace and sweet rapture shall teach life to glow,  
And light up a smile in the aspect of woe.

"Thy fleets to all regions thy power shall display,  
The nations admire and the ocean obey;  
Each shore to thy glory its tribute unfold,  
And the east and the south yield their spices and gold.

"As the dayspring unbounded, thy splendor shall flow,  
And earth's little kingdoms before thee shall bow;  
While the ensigns of union in triumph unfurled,  
Hush anarchy's sway and give peace to the world.

"Thus down a lone valley with cedars o'erspread,  
From war's dread confusion I pensively strayed;  
The gloom from the face of fair heaven retired,  
The winds ceased to murmur, the thunders expired;

"Perfumes, as of Eden, flowed sweetly along,  
A voice, as of angels, enchantingly sung:  
Columbia! Columbia! to glory arise!  
The queen of the world and the child of the skies."

This results from the free, untrammelled use of the mind, the first fruits of which was to beget a government that would in all respects answer man's true wants: a government wherein the people could concentrate their minds, to raise their rulers into the supernal, therefrom to draw wisdom which man had heretofore never dreamed of. They have, therefore, obtained the keys by which they have opened the secret springs to the invisible powers that rule all things.

In proof of the beneficial effects of a good government upon its citizens, I will introduce a conversation I once had with a certain Polish professor upon the subject. He was from Russian Poland.

The influence a government has on the people is so great that many have mistaken it as the effect of climate, water, and the products of the soil.

All have noticed the effect it produces on those born in America. Let a family emigrate from any part of Europe, and those children born in America will

have a quite different appearance from those of European birth. By the third generation, they will be thoroughly Americanized in appearance, and their inspirations will be entirely different from their relations in the old country. They will become taller and more slender; their visage will be sharpened, features more perfect, and altogether they will be nobler in appearance.

The true Americans, both male and female, are much handsomer and more princely than Europeans.

I had often noticed this with admiration, and was proud of America. I thought it the effect of the country, its climate, or something peculiar to it.

But I was wrong. In 1863 I was standing on the corner of Broadway and Fourth streets, Cincinnati, with the Polish professor before mentioned. We were noticing a regiment of soldiers marching down Broadway, when I called the attention of the professor to the difference in appearance of the soldiers of the different nationalities. Said I, "How much more trim and noble the American looks than the European. This is the effect of our climate or something else peculiar to this country. It improves all the races who come here."

Said the professor, "You are entirely mistaken. It is not your country's climate or anything else naturally pertaining thereto which causes this; it is your government and its effect upon the people."

I begged the professor for an explanation.

Said he, "Do you understand physiology, phrenology, physiognomy, and psychology with pre-natal influences?"

I answered, "I have some knowledge of them."

"Well, to begin," said the professor, "the mind controls all these. The pre-natal conditions affecting the parents are entailed upon the offspring. This we see in all their peculiarities; in the form of the body; the development of the head and all the conditions which affected the parents are reflected from the countenances of their children. This, you know: convict a man of crime and you see the criminality reflected from his countenance. This condition of mind will at last force the features into the form which expresses his criminality. If these things could become general, the race, just so far, would be depraved, and their degradation would be reflected from their countenances.

"Give the European such a government as the American, and the Cossack, the Pole, the German, and the people of all the down-trodden nationalities would arise by its inspiration, shake off their degradation, and be as noble in appearance as the Americans.

"The European is so oppressed that he dare not assert his true manhood. He sinks down in debasement. The true man is suppressed in him; nothing survives but the stronger or animal powers; the tyranny of his government is reflected in his countenance. He knows little of the true nobility of man. He feels none and reflects none.

"But in America there is nothing that intervenes between man and the high heavens. Man stands erect. He asserts his full manhood. He feels himself a nobleman and a prince, and he finally displays it in his countenance. His whole form corresponds with the inspirations of his mind; and your government fosters this, while the monarchies of Europe suppress it. This makes

the difference. The order or form of every government is reflected from the countenances of its citizens."

I told him this was certainly a high encomium upon the American principles of government.

This being the case, the citizens of all those governments are becoming aware of it. They not only admire the noble and independent look of the American, but his noble generosity and profuse wealth have charmed them. They are psychologized by the same power the American is. They worship the American form of government. So much are they in love with it, that it is now the great incentive to revolution in those governments. Our government, or its principles, like the rock in Daniel's vision, is grinding this ancient beastly power to atoms. This is the secret and invisible power of our government, which acts upon the nations as the little leaven hid in many measures of meal until the whole lump is leavened. The fact is, the eyes of all mankind are turned toward America. Their hope is in America, and they will not be disappointed, for, like the light of a sun, her influence is felt in the remotest parts of the world. With one hand she reaches into the heavens, and brings therefrom the choicest blessings man has ever enjoyed, and with the other she reaches down deep into the abysses of hell, to raise those from darkness, despair, and misery who have no hope. Yes, to raise them up to a high plane of humanity, where they can work out their own salvation. Yes, America, most truly can it be said:

"Thy reign is the best and the noblest of time!"

Thou surely art the handmaid of the Most High, the right-hand power by which the nations shall be saved.



## CHAPTER IX.

GOVERNMENT A PREPARATORY SCHOOL FOR SOMETHING HIGHER  
—THE PERFECT MAN—INSTRUCTIVE AND STRANGE VISION—  
MAN'S ULTIMATE DESTINY—THE CONCLUSION.

As I have endeavored to give the outlines of what I consider the secret springs of invisible power, by which individuals as well as nations are governed, I will now proceed to give the final results of this power in the ultimate of man's destiny, thereby showing the use and design of government as a preparatory school for something higher.

I have so repeatedly spoken of the perfect man, that the reader will wonder what I mean by it. Besides, there are very few who have any idea of the ultimate destiny of man, or of the necessity of government exercising a fostering care over him.

This is the opening scene of his conscious existence. It is the preparatory school for something higher and grander which must inevitably follow. Without the elucidation of this subject, the reader would scarcely understand the true use of the doctrines I have taught in the preceding chapters of this work. Although this essay was not intended for this work, but to be the concluding one in the "Germs of Thought;" or, "Empire of the Mind," yet being very appropriate, I insert it here; and, trusting that the reader will excuse me, I will relate the strange circumstances under which I

received the following impressions and ideas. The great lesson, whether dream or vision, was doubtless the result of my much thought upon and study of the nature of man.

For the last thirty years my great study has been not only the origin of, but the destiny of man.

"Whence art thou, O man! and whither bound?" was a question which never left me.

The result of my studies in part, I now give to the reader. I truly have found the words of the Master correct: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

I have achieved everything I ever sought to know.

I was once a thorough atheist, but, thank Heaven, there is not a morsel of atheism remaining in me.

But I will now proceed. By my insatiable thirst for a knowledge of man's future, as well as his past, several latent powers of my mind became developed,

First, a species of mental clairvoyance from which nothing is hidden. Second, a strange condition, much like death, which I will describe. It seemed like a fourfold sleep, for I never lost consciousness. I know beforehand when these things are about to occur. I retire to bed, soon fall asleep, dream, then awaken in my sleep. I seem to pass about; notice the scenery around me, and then again fall asleep. Again I dream. This time the scenes are a little more positive. I seem awake once more, then to go to sleep, and again to arouse from slumber. Then I fall asleep the fourth time and awaken, this time to a consciousness far superior to anything any person ever experienced in this life.

To me this is no dream, but a reality. It is more

real to all my senses than anything I ever experienced in any other way ; and what I see and hear in this condition, always is verified afterward to the letter. The scenes and events frequently transpire hundreds of miles away from where my body lies.

The reader should understand that, in this fourfold sleep, I really do not awake at all, although it seems so to me at the time ; but at each successive time I enter a still deeper sleep, until the fourth, when I emerge, apparently, from sleep and am possessed of powers manifested on no other occasion. When I do finally awake, I find my body as cold as death, but in less than five minutes it becomes as warm as ever.

Well, then, under this strange influence, or temporary death, I had the following experience :

I went to bed early and passed through the process described. When at last, seemingly awake, I found a most pleasing gentleman standing by me. Independently of my own volition, by intuition or some other power unknown to me, I walked by his side. We passed eastwardly for some time, I not knowing where we were. All at once I recognized the part of country we were in. It was the scene of my childhood, the very play-ground of my youth, within two hundred yards of the place of my birth. We walk very slow for about one hundred yards farther east, then take a turn west and retrace our steps for about fifty yards. While we were passing the last hundred yards eastward, the scene I am about to describe commenced. I saw a boy. He seemed a perfect model. He was active, handsome, in fine health, full of ambition, and his aspirations were high, pure, and noble.

When I saw the boy, the guide paused for a moment. I looked upon him with admiration. He also looked upon us with a countenance divinely sweet. I felt his psychological influence thereby coming *en rapport* with his whole nature, and felt the inspiration of his soul, consequently knew how happy he was and why he was so.

The boy disappeared and we pursued our walk for a few steps, when I beheld a young man. He also was as perfect as the first, and seemed to be the same person, with some six or eight years added to his age. The guide again stopped and spoke as follows: "This young man being noble in nature, with aspirations pure, by taking heed to his ways, living uprightly and doing righteously, became a gentleman."

Again I caught the countenance of the young man. His inspirations filled my soul, and I felt the sentiments that actuate a gentleman—not those that assume to be gentlemen and are the basest of men.

I also comprehended why men assume to be gentlemen, for the same reason that the best of banks have the most counterfeit notes or imitations made on them by unscrupulous men, real gentlemen being but few. We again pass a few steps and I behold a man some twenty-five years of age, but apparently the same person previously seen; the difference being in the age and additional beauty and glory of his countenance, consequent upon his development, physically, morally, and mentally.

We stop again and the guide says: "Being noble in disposition, with aspirations high and intellect bright; having an insatiable thirst after knowledge; being pa-

tient and persevering; by taking heed to his ways; being temperate in his habits; living righteously and doing justly, he became a philosopher."

I again caught a glimpse of his countenance. It radiated like a sun. I felt his sentiments. My mind seemed to expand and penetrate all creation. O! how glorious it was to be able to converse with nature; to drink in continually new truths, and to rise to the beautifully sublime. Things previously mysterious become plain and natural.

How truly it has been said, "that a philosopher is a lover of wisdom, and a lover of wisdom is a lover of God.

We proceed, and again behold a man, thirty years of age. O! how noble, how grand, how beautiful, how kind he looks. He turns his eye upon us. I feel all the great qualities of his nature which constitute a nobleman.

The guide then says of this man: "Having received from nature a perfect constitution, and being desirous of keeping her laws; being diligent, taking heed to his ways, being temperate in his habits, having attained knowledge, living righteously and doing justly, he became a nobleman."

Again we move; this time we turn to the west. But suddenly the guide diverges to the northeast, leaving about ten paces between us. We again see the man, this time, in appearance, about forty-five years of age.

But, O! what a change. He not only seems more beautiful, but in all respects he has improved. He is now a model man. He holds a scepter in his hand. He is a ruler, a prince.

The guide, again, with animation, speaks: "Seest thou this great man? See! behold, and ponder well what thou seest! Let it not pass from thy mind!"

I again beheld the countenance of the man, and was almost awe-stricken. How sacred, yet how calm and self-possessed. I saw blended in him all I had seen in the youth, the gentleman, the philosopher and nobleman; and yet I saw much more, for he was the same person I had seen in each case. He looked a very god in human form. I gazed upon him with admiration and with awe. At the same time I heard the voice of the guide again exclaim: "Having received from nature a perfect constitution, and being desirous of keeping her laws, he was temperate; and being diligent, taking heed to his ways, living righteously and doing justly, he first became a gentleman, then a philosopher, and being a gentleman and a philosopher, he became noble, or pure in his nature, and being possessed of all these, he now has attained the rank and is a king. *And higher than this no man will ever attain.*"

The guide instantly disappeared, and I soon awoke or returned to my ordinary state.

I have wondered much about what I saw, for reasons which I will now state.

First, was this a dream, or was it not? Second, if not a dream, what was its import or meaning, if meaning it had? In either case it makes very little difference whether it were or were not a dream.

I had been reading, during the day, different essays upon the changeable nature of man both in form and mind.

Those essays commenced with the idea that man orig-



inally was not only a beast but a reptile, commencing at the lowest order of animated nature, and developing up through each successive species until he arrived at and took the form of man. This implies that all animals are men and women in a transitional state of being, and that the negro will finally become a Caucasian, white as snow, and the Caucasian will also eternally change both in form and feature, in mind and essence, and yet claim the immortality of the soul, which would be impossible.

This is called the Huxlian or Darwinian system. I was also thinking of what I saw in a strange dream I had in 1861, in regard to the queen of the palace, wherein I saw the whole history of man from his infancy to perfection

Now, if what I saw be true, and I know it is, then the Darwinian system is false, for man never changes his form, nor loses an iota of himself. He is always the same, but like the rose in the bud, only expands until it equals its surroundings; we then see it in its infinite beauty and perfection, yet it was a rose all the time and perfect in every essential, but its perfection was invisible to us. So, too, the man; his perfections slumber within him.

The gentleman, philosopher, nobleman, and even the mighty king, or godman, the prince and ruler, all sleep within his nature.

The man I saw was the same all the time, only by his unrest and exertion he brought out those sleeping qualities. As the rose, becoming still more beautiful in appearance, and sending the divine aroma of his nature around him, so that all who come within its circle

are affected by it, and experience his sensations and know his thoughts.

Moreover, I saw that it was by keeping the law that he obtained this greatness. The means are always at hand by which we may attain a higher degree of development, if we only have the knowledge and wisdom necessary to deserve them. And my guide repeatedly named those virtues by which the man we saw obtained perfection; and the goddess of humanity says.\* "These things can always be accomplished by the true husband finding the true wife, as the queen of the palace, the one who can entirely control his affections, for a union with any other is concubinage, and concupiscence is not congenial with greatness.

"But the offspring of the harmonious husband and wife are those who easily obtain these conditions.

"They are conceived, born and brought forth in love, consequently in harmony with all nature. Their task seems easy. By receiving or inheriting from their parents a perfect constitution, as long as they keep the law, they are masters of the situation and grow up models of beauty and perfection. They grow up natural gentlemen, and very easily become philosophers, and out of these two conditions naturally grows nobility of character.

Then we see the mighty stride that is made from and by the assistance of these acquirements. From the lowest stature of humanity man reaches the summit or crowning point of human excellence, viz: to be a ruler or king.

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\*See Queen of the Palace, third volume of "The Origin and Destiny of Man."

But the reader will ask, what means all this? What is the difference between a king and a philosopher? Are not those men kings who are crowned rulers of nations?

No, not any more than a counterfeit bill is a genuine one; for they are violators of law themselves. They are tyrants, political fools; "and when a fool reigneth, the people mourn." Their dominion is over other men; while a true king's dominion is over himself, or the empire of his mind.

In nature there is no other kingdom for man. So if he is a fool, his whole empire mourns his folly; and if he can not govern himself, how shall he govern others, or a nation?

But what is a king? Answer, all men are undeveloped kings. In the fool the king sleepeth, and his empire is an undeveloped waste; or the internal world is an exact counterpart of, or has photographed upon it, in every miniature, the external; so that, as fast as we learn one, we know the other, all things being by nature in harmony. Evil is the effect of undeveloped volition.

The involuntary never errs. Not understanding the laws of our own nature, nor those of the external world, neither the relationship between the two, we are subject to those laws. They continue to govern and instruct us, until we learn to know our relationship to them.

Just so far as we conform to them, we become emancipated from, and cease to be subjects to the law or slaves to ourselves.

We then seem to enter into an alliance with those laws, and from henceforth govern in place of being gov-

erned. In fact, the voluntary and involuntary within our natures are in perfect harmony. In the beginning, the involuntary part is the teacher and the voluntary is the pupil or subject.

So we see man passes through the different stages of emancipation from ignorance. Each degree gives him a corresponding increase of power, whereby he masters the yet unconquered departments of his empire, until finally he has achieved its perfect conquest and emancipated it from the slavery of ignorance.

Then he has learned the eternal fitness of things; the voluntary and involuntary are one in action. He has attained the climax of his nature. He stands upon the top round of the ladder; stands above all things but himself. He understands all laws, and they are subservient to the superlative in his nature.

Hence, being profoundly, almost boundlessly wise, he wills or commands, and all things beneath him obey. This is a *ruler*, and he is *truly* a *king*. And such "are kings and priests before the Lord."

My reflections are, that man never changes, either in form or essence; for the man I saw was entirely the same in form when he attained perfection as when he was eighteen, the only difference being in conditions by which he emancipated himself and developed his latent powers, until he awoke the god-power of his nature, and thus became a king or ruler.

But there is another reflection, viz: if all men are the same in their attributes before inception, as taught in the "Origin and Destiny of Man," whence the mighty difference between the most of them and the

man of whom we were speaking? That is the very thing I have been treating of in these essays, that man was affected, for good or evil, just in proportion as his surroundings partook of the nature which would bring them forth.

Although all souls in their attributes are alike, yet they are dependent upon the physical bodies for their powers of manifestation, and the physical body is entirely dependent upon its surroundings. If they have been, and still are of the best order, those possessing such advantages will attain the ultimate of their destiny with the least difficulty, they having fewer hells to pass through. But the degraded will also finally reach the same destiny, although they wade through hells for ages ; for man ceases not to exist, and this life is merely preparatory to another.

Let the statesman reflect well over the effect of his conduct as a ruler, for the fruits of his doing will again meet him in the shape of such great beings as I have just described. If his legislation has produced the circumstances which bring forth such results, then he will meet them and they will bless him, for he will himself be one of them.

But if he be one of those whose rule was an abuse of power, perverting it to merely satiating the animal man, oppressing the poor, giving them the worst of conditions to live under, and in place of elevating, he has degraded them ; then, I say, he also will meet them again.

They will curse and not bless him. They will wade through the hells together, but his hells will be the hottest, for he is the meanest and vilest of them all.

Now, as this essay is a part of my history of the

"Origin and Destiny of Man," I have given the destiny of the individual man; and, as the nations are composed of individuals, the destiny of one must be the final destiny of all, for all men are essentially alike, and the laws of nature are universal.

In this work I have tried to give the destiny of nations—that is, man in his social capacities. I have endeavored to point out the cause of the evils which affect him socially and separately. I have also pointed to their remedy; how successfully, can only be known when my theories have been applied practically.

Yet, I think, if the doctrines advocated in this work were strictly applied, the race in a few generations would be as pure as if Eve had never been beguiled, or the devil in the shape of a military chief, political demagogue, land-pirate and priest, of O! tell me not what! who has not yet emerged from the depths of his own nature's darkness, had never cursed the earth. Yes, I repeat, if the principles laid down in this work were practically applied, man would be as pure and happy as if those monsters had never existed.

As I said, at the close of the first volume, I may, at some future time, should life be spared, revise and enlarge this work. And now, dear reader, trusting that I have scattered a few grains of truth, and sincerely hoping that they may have a salutary effect upon all who have honored this work by a perusal, I bid you a kind adieu, and leave these written thoughts for your consideration, believing that mature reflection will convince every one that, in the main, if not in detail, the teachings of this book are in accordance with nature, and, therefore, just, and true, and good.\*

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\* See note E Appendix.



## APPENDIX.

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### FREE TRADE *v.* PROTECTIVE TARIFFS.

As "Protection" and "Free Trade" are prominent subjects of discussion at the present time, and many plausible arguments can be adduced in favor of each, yet, believing Free Trade to be in accordance with the principles of nature, I will present in this addendum the subject of tariffs, not for the purpose of giving their history, but merely to try them by the rules of ethics, to ascertain how far they agree with the moral law, and whether they are just or unjust.

Furthermore, it is desirable to see if they will square with the science of "Political Economy." Political economy rightly understood is the law of wisdom; or, in other words, it is the application of means to ends, according to the law of the eternal fitness of things.

This is the great law of right, and thus political economy and ethics blend in one and form a new science or principle, termed justice. A knowledge of this is called statesmanship, and in order to maintain justice courts are established throughout the world; and these sciences are the criteria by which these courts are

governed. The governments of the world are more particularly concerned with the science of political economy; the courts subsequently to decide whether or not their acts are consistent with the laws of ethics. If found incompatible with the eternal law of justice, to be declared null and void, the decision of the court to be final.

To follow strictly in this path is the object of all wise governments, as well as individuals; for no power has been able to avoid the evil consequences of the violation of those laws. For this reason I have not attempted in the preceding work to sketch these sciences in detail, but to blend them in a new science; for the reader can study these sciences at his leisure, and judge of this work in the light of such knowledge.

In what follows I will attempt to compare notes with the principles heretofore elaborated.

#### APOLOGETIC.

My apology for introducing these remarks is, that after I had written the first part of this work, some of my friends, who had listened to the reading of certain portions of the manuscripts, requested me when writing the Second Part, if I found anything in nature justifying protective tariffs, to present it, either in the body of the work, or in a supplementary form at the end. In deference, therefore, to their wishes, and also for the purpose of presenting both sides of this much-mooted question, I append the following reflections:

## NATURE AVERSE TO PROTECTION.

I have read all the essays in favor of protection that I could obtain, but have found none that convinced me of the justice, or even rational policy of such tariffs. In my opinion nature condemns them in toto. The question is not often fairly stated, or thoroughly analyzed.

There is much sophistry used upon both sides; whether designedly or not, I will not pretend to say. In order to bring the subject fairly before the reader, I will here introduce a very able essay in favor of the protective policy, copied from one of our city papers, and written over the *nom de plume* of "Scrutator."

My reason for inserting it is, that I may analyze and show its futility.

PROTECTION *v.* FREE TRADE.*The Relations of the Tariff to Labor and Wages.*

The Free Trade fraternity are laboring to gain influence among that large class of the American population whose returns for their services are received in the form of wages or salaries. The theory which they venture to advance is, that free trade will cheapen commodities, and thus increase the purchasing power of their earnings. Suppose, then, for the sake of argument, that the duties were removed from foreign importation, or made merely nominal, and that the supplies of goods from British, French, and German workshops should be doubled, or rather quadrupled, as they would be, what would be the first effect of the new policy? Simply and certainly, in the same ratio, to reduce the home-manufactured supply, and diminish

the demand for labor. A large percentage of those now employed would be discharged, and the wages of those who might be fortunate enough to be retained would be reduced, for the price of labor, like that of everything else, is regulated by the supply and demand. With labor so cheap as it now is in Europe, with the facilities of transportation between the eastern and western hemispheres largely increased, and the cost reduced by the introduction of steam navigation, England and the continental powers of Europe would vie with each other in crowding their surplus goods upon our shores. With all our improved machinery, superior mechanical skill, and indomitable energy, our industries would be swamped under a perpetual avalanche of the cheap and inferior products of half-paid labor from the looms, forges, and workshops of rival European manufacturing districts.

Under this inevitable condition of affairs, the only alternative would be either to turn our workingmen out of the factories, foundries, and workshops, and close their doors, or employ them at wages on a level with those paid in Europe. There can be no other choice. Closing those great branches of industry means little less than starvation. A portion of the unemployed might obtain employment in the agricultural districts, but any considerable addition to the farming population would create another disarrangement, reduce the price of labor and of products, and render that industry also unprofitable.

To reduce wages to the European standard would cause universal distress. American artisans, mechanics, and laborers could not come down to the dead level of

the working classes of Europe, and exchange their bountifully-supplied tables for the coarse half fare of those of their class beyond the sea; and, thank God, while the tariff is sustained they will not be required to do so. Mr. Wells does not like our tariff, and in 1869 he prepared and submitted to Congress for their acceptance a tariff framed to his own liking. It was rejected. In it, among a long list of other staple articles, the duty on iron was reduced so low as effectually to shut up, if adopted, nearly all the iron industries in the United States.

In another of his reports (1868) Mr. Wells gives a series of interesting tables, showing the prices paid for labor in the United States and in Europe. Among these, iron manufactories are included. He quotes the weekly wages paid for puddling, "as an indication of the entire average wages in this branch of industry in the different countries," which is as follows:

In the United States (gold).....	\$16 54
In England.....	8 75
In France.....	8 00
In Belgium.....	6 00

Mark the contrast between the amounts paid in the United States and in Europe; and allow me to state that in the United States puddlers are frequently paid by the job, or on piece-work, and earn from \$7 to \$11 per day.

It is well known that the human system requires the best of food, and plenty of it, to supply the daily wear and waste, under the severe muscular labor inseparable from the work in iron foundries. Of these essentials the table of the American mechanic never lacks an

abundance. It is conceded by statisticians that there is more and better food consumed, per capita, in the United States than in any other country. The cases where the supply is not equal to the claims of nature are rare indeed. Now how fares the European workman? His weekly earnings in iron work are six to eight dollars. In other branches much less. Mr. Wells gives the average weekly expenses of a working-man's family in Belgium, where provisions are at the minimum price. He selects a family of two adults and three children. In the enumeration of the items in the scanty bill of fare there are neither meat nor fish, fresh or salt, of any kind; no eggs nor cheese; no fruits, fresh or dried; and no oil or other means of light. The cost for the family of five is \$4.55, which, deducted from the week's wages, leaves \$1.45 with which to pay house rent and purchase clothing. There is nothing left to pay for schools and school books, doctors' bills and medicine, furniture, an evening newspaper, a ticket to a concert, or a pew in the church.

Are our twenty millions of working people prepared to adopt the free trade policy, and exchange their condition for that of the working classes of Europe? If not, be careful in the selection of the men to whom you confide your interests in Congress. Under no conditions can free trade be made compatible with the true interests of the Republic, in its present and prospective state and relations; and the introduction would be more than terribly disastrous to the interests and prospects of the working classes, and those whose incomes are in the form of fixed salaries.

If the reader requires further proof, or a more de-



tailed statement of the contrast between the wages paid in the United States and in England, the facts are furnished in the elaborate tables prepared by Dr. Young, chief of the Statistical Bureau at Washington. In 1867, that gentleman, with the co-operation of reliable parties on both sides of the Atlantic, completed a very full report of the wages paid there and here, of which the following is a recapitulation. The first column of figures gives the increase of wages in the United States in 1867 over 1860-61; the second column represents the excess of wages paid in the United States in 1867 over those paid in England in the same year. No later comparison has been made, but the tables of 1867 are sufficient for all practical purposes:

Industries.	Increase in 1867 over 18 60-61.	Excess in the U. S. over England.
Cotton mills.....	56 per cent.	35 per cent.
Woolen mills.....	60 "	24 "
Worsted mills.....	79 "	58 "
Sugar refineries.....	59 "	65 "
Iron rolling mills.....	76 "	48 "
Steel works.....	"	62 "
Iron foundries and machine shops...	60 "	57 "
Hardware manufactories.....	50 "	40 "
Edge tool manufactories.....	44 "	50 "
Agricultural implements.....	68 "	... "
Saw manufactories.....	65 "	52 "
Gas works.....	70 "	62 "
Leather manufactories.....	71 "	48 "
Glass works.....	63 "	45 "
Flint-glass works ..	71 "	... "
Hat manufactories.....	50 "	80 "
Paper mills.....	84 "	93 "
Ship builders.....	61 "	62 "
Iron-ship builders.....	56 "	47 "
General average, omitting fractions..	63 per cent.	54 per cent.

These figures are all on a gold basis. Wages in the United States have not been reduced materially, if at all, since these tables were prepared, in 1867, but the premium on gold has fallen from 41 to 11 per cent., making the difference in favor of the American workman just that much more than the above figures indicate. In fact, very good authorities have stated that to day the difference through the entire line of industries is fully 100 per cent. Mr. Wells' own figures indicate this in the iron manufactories, and he has personally inspected these works, both here and in Europe. It is safe to say that if the mechanical, agricultural, and mining industries are all included, there is abundant evidence to sustain the statement that the difference in wages is largely over one hundred per cent. Statistics show that "the average price paid to the whole of the ten thousand workmen in the great iron establishments at Le Creuzot, in France, is 3.45 francs (sixty-five cents) per day." In all the iron districts in France "it requires the utmost economy on the part of the laboring man," says an excellent authority, "and the united labor of his wife and children, to keep his family in existence, and it is the accepted rule and practice to have meat but once a week." In the woolen manufacture in France, as shown by statistical writers of that country, the ordinary yearly wages—reduced, for convenience, to American currency—are: For men, \$150; women, \$105; young men and girls, \$75; children, \$45. Out of these scanty earnings are paid yearly: For house, \$25; for food, average for each adult, \$70; and this serves only to sustain mere existence. Other absolute expenses, \$32. Meat is, with them, a luxury,

indulged in only on Sunday, if at all. Fish is the only other animal food of the family. There is no margin for amusements, schools, or savings. It is hard that human brain and muscle should be reduced to a condition that the rewards of their labor are insufficient to support mere animal existence, and lift their families above the lowest condition of ignorance and consequent degradation and vice.

To arrive at a correct view of the contrast in the condition of the operatives in Europe and in the United States, it is necessary only to ascertain the relative cost of living in the two countries. And, first, it can be stated without fear of contradiction that food—which averages seventy-five per cent. of the family expenses—is cheaper in the United States than in any other country in the world. After feeding our own forty million of people, there is a large surplus which goes to England, but which, with transportation, insurance, commissions, and profits added, can be put upon the Englishman's table only at a very material advance in the cost. Our exports to Great Britain last year, of edibles alone, amounted to over seventy millions of dollars. Among the items may be enumerated over twenty-seven and a half million bushels of wheat, and more than a million barrels of flour, besides corn, corn meal, and other breadstuffs. Can the wheaten loaf—the staff of life—be cheaper in England than in the United States? The value of the breadstuffs sent over amounted to nearly fifty million dollars. Then there was beef, pork, bacon and hams, and lard sent over to the amount of nine million dollars; butter and cheese, nearly eight million dollars; together with potatoes, fruits, and canned edibles.

These embrace the leading articles of subsistence. They can not be placed upon the workingman's table so cheaply in England as in America. Yet free traders tell the working classes here that the half-pay of operatives in England has a greater purchasing power there than the wages paid in America have here. This may do to tell to the marines, but not to the intelligent artisans and workingmen and women of the United States. It is conceded that the American mechanic spends more in furnishing his table than the English workman, but it is simply because his table is more bountifully supplied. "Protection," says a correct observer, "means warmth, light, and a full oven; free trade means poverty shivering around an empty grate."

It is admitted that goods for clothing are, in many cases, cheaper in England than in the United States, but after the cost of the scanty table is supplied, there is little left with which to provide a covering, even of the cheapest material, for the body; and the consumption of these goods is growing less every year, while the population is slowly increasing in numbers. Cotton goods being the cheapest, these enter largely into what constitutes their wearing apparel. Yet the home consumption is decreasing. Sir Edward Sullivan, Baronet, and Deputy Lieutenant of the county of Lancaster, England, in his work entitled "Protection to Native Industry," says: "Home consumption has fallen away in the matter of cotton goods alone thirty per cent. in three years. The value of home consumption goods for 1836 was nearly thirteen millions; for 1838 nearly seven millions."

Open the ports of the United States to free trade,

and the diminished home consumption of supplies will be transferred from the other to this side of the Atlantic, and our intelligent workingmen and women will sink, not suddenly but gradually, to a level with those of Europe. Free traders know this just as well as protectionists; but they are shrewd enough to ignore the fact, for they are not working in the interests of our industries, but for the benefit of manufacturers in England and foreign importers in New York, by whom they are lavishly supplied with funds to circulate their sophisms and misrepresentations of the facts essential to a correct understanding of the tariff question.

The twenty millions of working people in the United States are not ignorant of the fact that the purchasing power of their incomes is at least one hundred per cent. greater than that of the incomes of the industrious classes in Europe. Nor are they insensible to the truth that this superiority is mainly due to the fostering influences of the protective policy. It is this that secures to them an excess in their incomes over necessary expenditures. And it is this surplus that transforms the workingman of to-day into the capitalist of to-morrow. It lifts the crushing load of despair, under which his peer in Europe is forever kept down, from the mind of the industrious and prudent workingman in the United States; raises his wife above the sphere of a daily drudge; sends his children, neatly clad, to school; pays for his pew in the church of his choice; buys his lot and builds his cottage; accumulates his deposits in the savings bank; sets him up in business, when he takes his position among the builders or manufacturers in the community, and aids in the building up of the vil-

lage, town, or city, adding to the value of every acre of real estate in his neighborhood. He then throws his energies and his capital into new railway or other important projects, inviting and giving employment to increasing population, and stimulating general enterprise throughout the State. But a few years ago that man lived upon his weekly earnings, his savings alone from which, judiciously invested, have raised him from his former to his present position. There is not a reader who may not point to thousands of such cases, probably including himself. Take three illustrations, one each from the Great West, the Keystone State, and the old New England States.

"The growth of woolen factories in the Northwest," says an observing writer in Wisconsin, "in the past ten years has been unprecedented. Wisconsin had fifteen in 1860, and about seventy in 1870, while in this group of Western States there are now no less than six hundred. *These factories are owned largely by men of limited means, who have worked their way from the position of common laborers.*"

In Pittsburg, Penn., there are 696 boiling and heating furnaces; 497 nail, tack and spike machines, and 13 railway spike machines; 69 steam hammers, some of them weighing 16,000 pounds; 195 engines, a score of rolling mills, 7 pig iron furnaces, 48 foundries; a dozen immense steel works, each producing annually from \$500,000 to \$1,500,000 worth of steel; 3 locomotive works, a number of rail factories, employing 400 men; about 75 glass works, producing glass goods annually to the value of \$7,000,000; 8 white lead factories; sheet and bolt copper works; 58 petroleum refineries; cotton



mills employing 1,500 persons; woolen mills, and other industries. The entire product of Pittsburg amounts to just about \$100,000,000 annually, four-fifths of which goes west, Ohio being the largest purchasing state. James Parton, after a personal inspection of these industries, prepared an article on the subject for the *Atlantic Monthly*, in which he stated that nearly all of the proprietors of to-day were the workingmen a few years ago, many of whom are Scotch-Irish naturalized citizens.

Connecticut, Rhode Island, and Massachusetts are hives of manufacturing industries, their annual products approaching \$100,000,000. It is stated by close observers and statistical writers in those states that seventy-five per cent. of the present owners of those manufactories started a few years ago as practical mechanics at weekly wages. They are not only now at the head of the establishments, but are the owners of over fifty per cent. of the capital invested in all those industries.

Such are the effects of a judiciously arranged protective tariff upon the interests of the salaried and working classes of the United States.

SCRUTATOR.

This writer, after enumerating many of the effects of free trade, if once inaugurated, says:

"England and the continental powers of Europe would vie with each other in crowding their surplus goods upon our shores. With all our improved machinery, superior mechanical skill, and indomitable energy, our industries would be swamped under a perpetual avalanche of the cheap and inferior products of the

half-paid labor from the looms, forges, and workshops of rival European manufacturing districts."

This is not all exactly so. Does he think Americans care nothing for quality? Are they so ignorant that they will buy an inferior article in preference to a superior one? This is placing a low estimate on the taste and intelligence of the Americans. But the facts do not warrant this. The American manufacturers, on account of their superior skill in the manufacture of cutlery, implements, and various other wares, are now competing with the English in their own markets to such an extent that the English manufacturers are becoming alarmed, and propose an entire revolution in their machinery in order to successfully compete with the American manufacturers. This does not look much like swamping our manufactories.

And again he says:

"Under this inevitable condition of affairs, the only alternative would be either to turn our workingmen out of the factories, foundries, and workshops, and close their doors, or employ them at wages on a level with those paid in Europe."

This is enough to make any man laugh who has any knowledge of statesmanship. Will not water find its level if unobstructed, and *nature* her equilibrium in spite of all opposition? Will not man seek his self-good, and also find it, if possible? Or has he so changed that he prefers evil to good? Most certainly. So long as he prefers happiness to misery, he will follow the line that leads thereto. If this be so, will not wages find their equilibrium in spite of all protective

tariffs? If so, they work no final benefit, but much injury.

#### WAGES GOVERNED BY THE DEMAND FOR LABOR.

So long as labor will follow capital and there is no law against immigration, European and American wages can not long differ. This any man can know who will pass through the American workshops, and observe the men who work in them; for high prices during the last eight years have brought to this country hundreds of thousands of the poor of Europe to compete with us in our own workshops, and wages are sinking fast to a level with those of Europe in spite of protective tariffs. Our capitalists hire them as low as they can, and the European can work much cheaper than the American, having learned to live cheap in Europe, while our men have been pampered and reared up in luxury, and therefore are unable to compete with those hardy men.

The consequence is they are turned out to starve by competition with pauper labor from Europe employed in our own shops, and these things have not yet attained their worst condition.

Every addition to our tariffs is an additional pressure on a certain class of the poor of Europe, who instinctively turn to America, and if *too* poor to pay their fare to this country, there are plenty of American capitalists who will ship them by the thousands to work in their shops at somewhat better wages than they got in their own country, but much less than the Americans demand. The Americans are then told that they must work for the same wages, or not work at all. This is

the effect of protective tariffs; and, gentlemen, mechanics will be forced to forego their heavily laden, luxuriously furnished tables, with all their comforts, and live as all others do of their class in all parts of the world. This will be the death of mechanical aristocracy in America.

The European has the advantage in this respect over the American, just as well-drilled and hardened soldiers have over raw recruits. Our protective tariff policy has been forcing them into practical economy, by which they have learned to live on less than half the wages the Americans receive. Their powers of endurance are equal to the best of soldiers, for life with them has been a battle from their infancy. And now, by the effect of the last high tariff, their condition has become intolerable. They are told that in America they would receive double the wages for the same sort of labor and the same amount of work; and like all other men they follow the promptings of their nature, and seek their own self-good in that line in which reason tells them it can the most easily be attained. For of two evils they will choose the less, and of two goods the better one. The foreigner is not only told that in America he will receive twice as much wages, but that the expense of living will be at least one-third less. This produces such a gravitation toward America as can not be resisted. And the higher the tariff, the higher the wages will be in America than in Europe for the same class of work, and the greater the motives for emigration, until the Americans will cry enough, for workshops will be overstocked, and every other branch of labor, until American prices will be as low

as they are in Europe, and wages, like water, will find their level or equilibrium.

Our high prices have attracted *even* the heathen Chinese, and they are pouring into the West like a flood. These things will continue until wages in Europe and America are equal.

If this author had paid strict attention, he might have received lessons from nature which would have taught him better. For instance, we will suppose two mighty lakes, lying side by side, separated only by locks or flood-gates, their circumference and depths being equal, and by nature on a level with each other. Suppose, then, that by artificial force, five hundred feet be pumped from one into the other; that will then contain one thousand feet in depth more than the first. This accomplished, build yourselves fine palaces, gardens, and bowers on the bottom of the now dry lake, and put all your wealth and hope in them. Then let the gates be opened, and you will find yourselves five hundred feet under water, and you will only be laughed at for your folly.

(The man who thinks that he can beat nature in her laws, is at *least* no statesman.)

In order to have kept the lake-bed dry, the flood-gates should have been made permanent, for if it has a chance, water will always find its level; and man, so long as he retains the instinct of self-good, will seek it where he can best find it, and with a power as irresistible as the floods, he will accomplish it. For, under the inspiration of this self-good, the most powerful empires have been shattered to atoms, which have *dared* to withstand his rights.

But if you wish successfully to check this tendency, you must prohibit by law the admission of foreigners into the country. This you can not do and carry on an extensive foreign commerce. The very idea of commerce implies the right of emigration. When you restrain the ingress and egress of population, or restrain man in the pursuit of happiness in all things which nature gives him a right to, then you have destroyed the very foundation of the republic.

#### TARIFFS ANTI-REPUBLICAN.

Tariffs are anti-republican; they are the elements upon which monarchy feeds and fattens; to maintain them wars are instituted.

Once institute free trade, and what difference will it make to the United States who owns Cuba, Mexico, and Canada, provided they are wisely governed and their resources fully developed. It would make no difference who claimed Lorraine and Alsace, or whether Russia or Turkey held Constantinople. All men would receive their just dues. The game of war would be ended; monarchy would die a natural death, and republicanism would spring up spontaneously everywhere. Thus we see that monarchy, and not republicanism, would be swamped.

It seems strange that this author should never have noticed the effect of free trade between the states of the American Union; also, the equalizing influence it has on labor and wages. If anything transpires in any part of our vast country which raises wages in that particular section above the average price (it makes no difference if it is common or skilled labor), there will



be a rush to that locality by the kind of labor which is in demand, until the price is brought to a level with other sections of the country.

And if this is the law of humanity, as manifested in America, that they will travel and move their families from Maine to California, where there is a chance to better their condition, will they not also travel from Europe to this country when there is such a wide difference in wages caused by high tariffs, as this author says? If so, his argument kills itself. For nature will recompense those who violate her laws, as well as those who obey them. But each after its kind; the one with a blessing, the other with a curse.

It seems strange to me that men possessed of reason, and claiming to be statesmen, should declare it impossible for a republic to exist and prosper without a high protective tariff, while the very thing they claim to be impossible has existed for the last ninety-five years in full blast, to the admiration of all mankind, in the shape of the American Union.

Look at Florida, Louisiana, Texas, California, New Mexico, with all the other territories, and Alaska. Since we have annexed them, they pay no tariffs. Are we injured thereby? Not a bit; but we are much benefited by free trade with them.

Suppose we annex Mexico, Cuba, Canada, and San Domingo; if we can not live as a republic with free trade with them out of the Union, how can we with them in the Union? But if they were a part of the Union, and were still forced to pay imposts, then I claim that they could not be equals with the rest of the States, so long as there was a discrimination against them. This

would be anti-republican, and all men would so consider it. Now if protective tariffs between different sections of the Union are anti-republican, they are anti-republican between states not in the Union.

Republicanism is a principle not subject to change by statute, but superior thereto. Statutes are judged by it. It is the rule of justice. It allows no man to take any value from another without an equivalent in return, and that by mutual consent.

Protective tariffs are a modified species of piracy. They rob one class for the benefit of another, and return no equivalent therefor. They deny this, yet acknowledge it in the same sentence, when they boast of how poor they have made the foreigner, and how much better the American can live with double the wages of the Europeans. The American lives like a nabob; and so did the buccancers of the West Indies, and pirates of Tripoli and Algiers. They, as the tariff men, lived on the earnings of other men, for which they never gave an equivalent in value. Does not the high price the American gets come out of the just wages the European should get? Wherein is the European compensated? Is it by his own consent? By no means. It is therefore robbery and piracy.

Is a nation justified in doing wrong because she possesses the power to do so. Who is so ignorant that he can not see the wrong in this case. Has a nation the right, because she possesses the power, to degrade the citizens of another, and then turn around and boast of it, as does this author? and also claim that this is the true basis of republicanism; to reduce the rest of the world to poverty and barbarism, in order thereby to pamper

and raise up a moneyed aristocracy in America, who, would finally rob the people of the little liberty left them. This, he pretends, is the destiny of the American republic; not only to forge fetters for, but to assist the European monarchs to bind them on their subjects, to keep them poor and ignorant, so that they can control them at their will; lead them like sheep to the slaughter; to rob other monarchs of their domains, in order that they may reap the unjust revenues of the conquered provinces, to be expended for their own personal aggrandizement, and in a licentious and dissipated life.

If free trade were once established, there could be nothing gained by conquest. The motives for war would be removed, and if there were no more motives for war, there would be no necessities for armies; and with the motives for war and the armies removed, the expenses of carrying on a civil and righteous government would be small, and the tax on the people would be so light that they would not feel it. A man that would then demand a protective tariff would be looked upon as insane, or else a villain. The fact is, if I have a just view of the matter, there are no grounds upon which to demand a protective tariff.

If the American is the equal of the European in indomitable energy and skill, which this writer more than admits, for he says, "They are far superior in all their capacities, not only in energy and skill, but even in that mighty requisite to success, called intelligence, the effect of a better education." He also admits that "our machinery is superior," and we know that our

other facilities are far superior. Our undeveloped resources are not equaled in the world.

Now, with a people superior in all respects, wherein they are in competition with another people; with resources at home so immense that they can not be comprehended; with the very markets which they are to supply at their doors; with the necessities to sustain life so abundant that the whole world could be fed thereby; with no necessity to import any raw materials for their manufactories; while their rivals suffer great disadvantages in these respects: First, the necessities of life are dearer; second, they must import many of the raw materials for their manufactories from foreign lands; third, they are at the expense of double shipments, the paying of imposts and insurances—shipping some of the material half around the earth; with all other risks, and length of time consumed in the double voyages, shipping the raw material first to Europe, then the manufactured articles back again; the idea that after all this they can undersell us in our own markets is preposterous, and too absurd to require an answer. If they can actually do this, they must in all respects be our superiors, and deserve to have the trade. But this is not the case. As I said before, we have beaten England in her own colonies in many implements, and the cutlery trade; and we can beat her in the woolen and cotton manufactories also, if we will. If we will, we can raise more wool in the United States than would be requisite to clothe all the nations, and cotton in proportion. But perhaps this is not what he means by swamping the republic. It may be in a pecuniary as

well as moral sense. If so, we will consider this view of the matter.

The United States used to double her wealth once in twelve years, but since the area of free trade has been enlarged by the admission of many new states (the most of them by annexation or purchase), we now double our wealth in nine years, and the more free and untrammelled our trade is, the more rapid the increase of our wealth.

The matter finally resolves itself into this proposition: Is it practicable to extend the American republic over the whole of the American continent? If so, free trade must accompany it. But if free trade is impracticable, then the establishment of an American continental republic is impossible, for free trade and republicanism are synonymous.

But if they are practicable on the American continent, and we are growing richer every day as we expand and enlarge the Union and free trade therewith, why should it not embrace in one commercial union Europe, Asia, Africa, and America, with all the isles of the seas, with a court of commerce to regulate it (see congress of nations in first volume). Universal peace will never be attained without it. Free trade means peace, but protective tariffs mean war.

There is another phase of this matter which is as disagreeable to the truly republican citizen as the objections I have already made; that is, the instant we adopt a protective tariff, we destroy the equality of the citizens; we tax one class for the benefit of another. It lays the foundation for a moneyed aristocracy, which, as it increases in wealth and power, endangers the liberties

of the people. It widens the gap continually between capital and labor.

This thing has been carried to an excess *even* in republican America. But, thank God, it was not done by republicans, or men who knew aught of statesmanship, but by demagogues and villains. Our penitentiaries, poor-houses, houses of ill-fame, and every other meanness in the land, are its fruits. The political skies throughout the world are growing dark. Capital and labor are arrayed against each other. We hear the muttering sounds, as of distant thunders, in all parts of the world. Labor is demanding redress, and it will have it either by compromise or by force. But if by force, *woe* be unto whatever stands in its way.

After reading the last section in this writer's essay, one would think that all American citizens could become millionaires through the influence of protective tariffs. He acknowledges that all that is received in the shape of tariffs by the United States amounts to only twenty million dollars. Now it is certain the American manufacturer can not be benefited to a greater extent than the amount paid by the European merchant in satisfying the American tariff, which amounts to twenty million dollars. Now, take the immense manufactories of the Northwest, with their rapid increase in numbers and capital; those of Pittsburg, and the East, and the thousands of millions of dollars worth of their products annually, then recollect that he told you that the tariff in toto amounted to only twenty million dollars, and that is the utmost limit of the benefit received by the American manufacturers through its instrumentality. Now, if he is correct, as I think he



is in this statement, his conclusions are false. Deduct these twenty millions from the products of the factories and they would not feel it, for it would be but a fraction to each of them. Just hear what he says:

"He then turns his energies and his capital into new railways, or other important projects inviting and giving employment to increased population and stimulating general enterprise throughout the state. But a few years ago that man lived upon his weekly earnings, but now he is a millionaire."

Can all this come out of twenty million dollars' worth of protection? That amount would never produce such results. Twenty millions of dollars divided equally between those manufacturers, according to the amount each one produced upon which there was a tariff, deducting therefrom the excess paid for wages in consequence of the tariff, which this writer contends is very considerable, and there will not enough remain to enable them to bound upward in a few years from a common day laborer to be millionaires. Yet they do accomplish these things, and what does it prove? It proves that the business of the manufacturer in the United States is very profitable, independent of any tariff. It also proves that they need no protection. I have worked for manufacturers for three dollars per day, and they received for my work seven and a half dollars; again, for two dollars per day, and my employer received therefor twenty dollars. This is what I call earning the loaf and receiving the crumbs. These are the capitalists who cry for protection.

I knew one of these capitalists who discharged a good man and hired a foreigner, just from Germany, for four

dollars per week, while the man had to pay three and a half dollars for board. But I am glad that this capitalist was not an American, for I should have been ashamed of him. But if protective tariffs operate as claimed for them, then I see nothing to hinder European capitalists from emigrating to this country, bringing with them the very scum of their own country. If protection is so wonderfully good, why do such swarms of Germans visit us annually?—for their country has high tariffs which ought to keep them at home. The fact is, it is a humbug used by political demagogues as a hobby to ride into office upon.

The mischiefs in America, as well as in Europe, have quite a different source, which I have pointed out in my previous essay.

So I will say to those friends who wished me to write something in favor of a moderate tariff, provided I found anything in nature which warranted it, I found nothing in its favor; but nature declares *that the true principles of a perfect republic are* FREE TRADE, EQUAL RIGHTS, AND ETERNAL JUSTICE!

## COMMERCE vs. PROTECTIVE TARIFFS.

## NOTE A.

I append this note to the previous one, on account of its close relationship to it; but should not have written again upon this subject had it not been for the appearance of some strange ideas, in the city papers, in regard to the "Coin Drainage," and deploring it as a calamitous foreboding of national bankruptcy.

It seems that such writers have no idea of the true principles of commerce, or why people exchange one value for another.

1. Why lose sight of the grand motive power which prompts men to action, viz: wants.

2. The power of discrimination which always accompanies every act of this kind, determining the relative value of things, and their capacity to satisfy human wants.

3. The eternal and fixed law of human nature, which always, of two things, chooses the better.

No sane man ever exchanges a superior value for an inferior one—that is, in relation to his wants—but that which he receives possesses a value to him superior to the one that he gives in exchange. And such alone are the motives prompting the exchange of one commodity for another. Money is worth nothing more than its representative value, which is conventional; and when not used as a medium of exchange, or with an idea to be so used, is worthless, unless it possesses intrinsic value,

like gold or silver, which of course varies in value like all other articles of trade. It is always used in exchange for articles for immediate consumption, or for those on which labor is to be expended, in order to evolve new commercial values, which new values oftentimes greatly exceed the original. Therefore, the person who exchanges his money for articles of this latter class is much wealthier by the transaction.

The person having the most money on hand is not always the wealthiest. The most successful men are those who turn their money in the shortest possible time into articles constantly changing in value. The more rapidly money passes from hand to hand in business transactions, the healthier is the state of commerce, and more prosperous and happy the nations. As was said in the preceding essay, the commercial relations between the nations are, or should be, precisely such as exist between the States of the American Union; and, if unobstructed, would be as smooth between the nations as between those States, as commerce naturally knows no fictitious lines or boundaries. And under such circumstances money would flow through the channels of commerce in accordance with her laws, or the commercial wants of the great body of mankind, as does the blood in the veins of the most perfect animal system.

If those men could give to money language and memory, what information they would receive from the doubloons, guineas, and dollars at the end of a year, or when the same coins, after making their annual round, should again clink in their pockets. They would tell them of the welcome they received at the hands of all mankind, being dearly loved by, and acceptable to all

fortunate enough to temporarily possess them; which fact would naturally suggest the idea that money should be made the mediator to preserve universal peace. Those coins would also assure them that war was frequently caused by some retaining them beyond the natural period they ought to possess them, in their circulating course, and oftentimes attempted to gain possession of them without giving an equivalent therefor. And further, they would tell them that one thing astonished them very much, viz: that, notwithstanding all seemed anxious to obtain them, yet, when in their possession, they sought every opportunity to get rid of them for something they stood more in need of, or liked better; and finally, that man wished to use them for no other purpose than as a means to accomplish their desires.

"The Americans extracted us from the mines, coined us in their mints, and in the innocence of our youth, with the ring of the true metal, we sang hallelujahs! But they soon traded us off to the English for railroad iron, cotton and woolen fabrics; and since that time some of us have traveled the world over. We have been exchanged with the Russians for hides, tallow, hemp, iron, and lumber; then again with France for silks, wines, etc.; with Spain for fruits, spices, nuts, olives, and wines; for carpets with Turkey; for diamonds and other precious stones with Brazil and Africa; and with Persia and Arabia for dates, gums, citrons, olives, figs, cinnamon, and other spices, and perfumes of all kinds.

"True, some of us did not travel so far; but with many of our cousins, who were born in the mints of

other nations, we have returned immediately, and been exchanged by the English and French for Southern cotton, tobacco, rice, and many other articles which England and France needed more than us. And the South have exchanged us with the North for bacon, lard, corn, flour, and many manufactured goods of necessity to them."

"Thus we have been tourists, carrying good cheer wherever we went. Although you thought, when you parted with us, that you would never see us again, or hear our sweet voices in chimes and melodies, singing the song of peace and good will to men, you see we have returned; and we assure you that our brethren will all be here also in good time, but they must first perform their duties to other peoples and nations, for we and they belong to all mankind, and must fulfil our mission everywhere. And so we make you glad again, after a short absence. Our bright faces and ringing voices are always attractive, both to old and young. Try us, and you will see that our jingle will make the children laugh. We like those who like us, and are pleased to be doing our good work among mankind. Like the eagles, where the carcass is, we gather together. We are the blood of the nations, and give life and vigor to their corporalities."

"If left to our own influence, the circulation is even and regular, producing an even temperature, and a happy and healthy state of body and mind. But if the quacks administer their nostrums and destroy our equilibrium, some of us become inactive, and chills follow; and sometimes the circulation becomes too rapid, and fevers ensue. These produce a bad state of health, out



of which grows all manner of diseases, with nervous debility. Then a want of confidence is the result; convulsions and anarchy speedily follow; and if the quacks are not dismissed, destruction is inevitable.

"When we pass into other hands do not despair, for we will speedily return, with many more of our cousins, provided you have something nice to exchange for us; but if you will not let us pass, we can not do you, or any one else, any good, for our capacity to do good consists in being used."

A superabundance of coin is no evidence of the prosperous condition of a nation; but it is an evidence that the nation has attained the climax of its greatness, and has begun to decline. It is with nations as with individuals. The man who keeps his money in hand, and does not permit it to circulate or take its own course in commerce, will never be prosperous, but gradually becomes poor, living upon the principal until nothing is left. But those become wealthy who exchange their money as rapidly as they can, for such things as to them possess a higher value.

The less coin there is in the United States, the greater is the evidence of their prosperity, for money is not wealth, but its representative. If our money is gone, we have a higher value in its place, consequently are richer. We have received materials therefor, the values of which we can double many times. This is so with all nations. The English exchange their gold for cotton, out of which they manufacture many times the original cost of the cotton.

A protective tariff attacks the first principle in human nature upon which the idea of commerce is based,

namely, self-good, out of which springs the desire to make the best choice possible; that is, of two evils to choose the less, and of two goods, the better. And yet its advocates pretend that such doctrine is republican in principle, while in reality it is opposite to the very spirit of republicanism, as is the antagonism of hell to heaven. No republic can endure except by free trade; for if, in the start, somebody is to dictate to us what to buy, or who from, our individual liberty and independence are gone, and there is nothing left to build a republic upon. (See "Rights of Things, or Individual Rights," Part I., Chapter XVI.)

We will now proceed to elucidate the subject in another direction, viz: What are the signs of the times which indicate an excessive diminution of coin in the United States?

First, one of the editors referred to, says: "The free traders succeed in reducing the tariff upon pig-iron two dollars per ton, in consequence of which, in one year, the amount of foreign pig-iron imported into the country increased from 200,000 tons to 440,000 tons, and as a result there passed to England seven millions more money than would have gone under the previous tariff."

He forgot to tell how many more tons we received for the money than we would have obtained under the previous tariff. And what is still better, this was pig-iron out of which there could be greater values created, in proportion to the original cost, than if it had been already manufactured into bars. Suppose its value would be trebled by American skill and labor; it would then be equal in value to 1,320,000 tons of pig-iron.

The reader will see that the pig-iron was worth more to us than the money, for we are now three times better off than we were with our money. This comparison is just, and will apply to all our transactions with foreign nations as well as among ourselves. We will trace the matter further and answer the objections of high tariff men.

First, why the Americans import more than they export?

As was said before, national matters are perfectly analogous to those of individual citizens. For instance, a man commences to build up a farm. First, he exchanges a portion of his money for the land, that being the basis upon which he expects to derive a greater value. He then expends a sum of money for fencing or inclosing it. Then a considerable amount for the erection of a dwelling-house, barns, stables, and other requisite buildings. Another portion of money is required for the purchase of horses and necessary utensils of every kind, until finally his farm is ready for crops.

He has now only money enough left to carry on his farming. Does any one think that this man considers himself poorer by the exchange of his money for the farm? And does any one think that, because this man for the time bought more than he sold, he was becoming impoverished? If so, let such a person wait a year or two and see the wealth and comfort that this man's investments have produced.

This is exactly the case with the United States. In 1843, I lived near Washington, in Iowa. At that time I could ride in three hours to the outskirts of the white

settlements, and there was not a railroad between the Ohio river and the Pacific ocean. Iowa had then 30,000 inhabitants.

But what is the case now? Iowa is a State with more than 1,200,000 inhabitants, and the whole country between the Mississippi river and the Pacific ocean is largely populated, and quite a number of States since that time have been organized and admitted into the Union, while several territories are now applying for admission as States, and the country is traversed by thousands of miles of railroads.

As the Americans use much more iron than they are able to manufacture, it is desirable that they should obtain it at as reasonable a price as possible, and England being able to offer it at a cheap rate, there is where the money goes for it.

A writer in one of to-day's papers, January 9, 1872, in speaking of the extension of the railroad service, says: "Its increase was nine hundred and sixty miles last month."

This is enormous. A nation that can build nine hundred and sixty miles of railroads per month, and stock them with cars and locomotives, should not have a protective tariff in iron. Are we poorer for having built these roads? Or, like the farmer, have we not exchanged our money for that which is many times more valuable?

These roads have made the lands through which they pass of much greater value than ever before. New farms are opened up by the tens of thousands; new cities are being built, and employment is given to hundreds of thousands of men, not only on the new farms

but in building the roads, equipping, running, and keeping them in order, while the millions of dollars worth of freight carried over them, with their improved values, can not be calculated, but the amount is immense.

Here we see plainly why we import more of some things than we export, and why our wealth so *far* exceeds the gold and silver coin in our possession. There is no nation on the earth whose actual wealth is so great in proportion to the coin on hand as this. This is a happy condition and argues well. It shows the mighty energy and enterprise of the people.

The transition of money in this country, from one to another, in exchange, exceeds anything in the world. A dollar may be used ten or twenty times a day, thereby representing twenty dollars. The Americans double their wealth once in nine years; therefore, it can not be expected that coin will bear the same proportion to the wealth as it does in other countries where man's wealth does not consist so much in real estate, but in the works of their hands, which are exchanged for money. When this country is all under cultivation this condition will overtake us also. The Americans are a rapid and energetic people. Their aspirations and enterprise know no bounds. They will not submit to unequal laws. You might as well attempt to bind the wings of light or put a tariff upon the air we breathe.

The writer alluded to should recollect that the American people have dispensed with the use of coin for the last ten years. They do not even get a sight at any gold or silver coin once in a year. They get along very well with the greenbacks, which makes many persons

think that perhaps it would be as well to dispense with the gold and silver as a basis of currency altogether, and substitute some cheap and durable substance, with the government stamp upon it, in their place.

The protectionists, when they discover that the people consider protective tariffs anti-republican and prove them to be such, change the question to specie drainage. But out of this they will be beaten just as sure as they were out of the other, for they are all inseparable. If true republicanism means eternal justice, then free trade must follow, and the mediums of exchange must be equally free. This is unavoidable. It seems clear to us that no other conclusions can be arrived at than those advocated in these essays, viz : The establishment of a commercial court for the nations, with free trade ; those who follow shipping and carry the produce of one country to another to pay port charges in proportion to the time and use they make of them, these moneys to be applied to no other purpose than the keeping up of the ports, so that no one is forced to pay anything for that which he receives nothing for. The high seas belong to all men, therefore must be absolutely free. The international relations should be the same as they are between the citizens in the United States ; that is, the inhabitants of the whole commercial world should be on a common footing, each one paying the other for just exactly the benefits the other has conferred. For example, if a man ships anything on a railroad he pays the freight, and the same way with boats, ships, and all manner of conveyances. Out of the tariffs, the owners of railroads, boats, and ships are paid for the use of their conveyance, and out of the profits they



will be enabled to build and keep in repair the roads, boats, ships, and harbors. And when this order is established throughout the world, that no one shall have something for nothing, but that all will receive an equivalent in exchange, the whole human family will be united in one grand commercial republic. There will then be no cause for war, and the armies of the nations will be returned to civil life. Nations will then have no debts, and the people will not have to pay hundreds of millions of dollars interest yearly. Then my fine editors will have no occasion to groan when they hear of the coin leaving the country, without its equivalent in value having been received in return.

When we speak of the world as a commercial republic, we do not mean that the monarchies will be destroyed, but that they, as well as the republics, will be purified. We believe that it is possible for a monarchy to be as pure and enlightened as a republic, as the reader will discover by referring to my essay on "Secret Springs of the Invisible Powers of Government," Chapters VII. and VIII., of the Second Part of this work.

The reader will find in this essay the doctrine that all institutions and all persons must support themselves, and to take from others something for which we do not return an equivalent, is robbery or piracy, call it by whatever other name you please.

## SIGNS OF THE TIMES.

## NOTE B.

In the chapter on association of ideas in the mind and the counter association of matter, their similar or exact coincidence, we found that by the association of thoughts we could trace the ideas back to the original cause of the first thoughts from which sprang the first ideas; and the combination of those ideas into new thoughts from which sprang new ideas; and from these, again, new results. We also found that the mind contained, in an undeveloped state, all the possibilities of matter; or, in other words, the counter forms and results that matter was capable of producing.

Matter, with its laws, becomes man's educator. As friction produces heat, so does matter generate thought. Whatever the order, or form, matter may assume, the thought generated will correspond thereto. The contact of matter with mind, or, more properly speaking, the contact of matter with the sentient soul, through the medium of mind, is what generates thought. The form of matter, with its attributes, determines the form of thought with *its* attributes. From such thoughts ideas are evolved; from these ideas experiments are made and inventions developed, which, being wrought in matter, are applied to the alleviation of the wants of mankind.

This process of thought, evolution of ideas, experimenting, etc., we call experience; the result in each

particular case we term knowledge ; and the combined effect of all, we denominate wisdom, or the application of matter according to "the eternal fitness of things." From the contemplation of matter we derive knowledge ; and the fruit of knowledge is wisdom, or the ability to apply matter to the highest purposes, pleasing or beneficial to the mind or soul. There are six grand sources of thought, viz: color, sound, smell, taste, feeling, and touch. These are the departments of sensation, the basis of all knowledge. The reader will understand by this, that when one masters these primary principles, he or she can trace all the sciences back to their origin ; to the first ideas and the thoughts from which those ideas originated ; and the order or form of matter which generated the first thoughts. If this be the case, there will be no difficulty in tracing the history of human beings far anterior to any written record.

The arts and sciences portray in their very nature their own history ; for they lead us back, link by link, until we discover their origin, or primal cause. We then turn our attention to man. By the information we have obtained from matter and her laws, we discover that they are the perfect counterpart of man's constitutional being ; and by the assistance of such knowledge we read and unravel his nature until nothing is left unknown of his wonderful history. Before this light, the darkness and mystery of the eternal ages are revealed to us, and man is a mystery no longer.

As we now possess the keys which unlock the mysteries of man and nature, we will turn from the past and contemplate the present and the future. Man, in the present age, compares most favorably with his condi-

tion in the time when it was stated that he knew not that he was naked. When, by the force of his own nature, he made the first effort toward civilization he was so ignorant that he did not know the difference between up and down, right and wrong. But as he has gone on progressing, slowly but steadily, from a lower to a higher plane, there never has lacked those who denounced him for his aspirations, in the name of an imaginary divinity; and anathemas and severe denunciations were his portion day by day. Yet, the divinity of his own nature prompting him, he has overcome all opposition. From the tree of knowledge of good and evil, he has learned to choose the good. He now reigns over nature as a god; he commands the elements and they obey him. I think the old, fabled God was a little too severe with him, when he strove so often to exterminate him, declaring that it "repented him that he ever made man." He should have had a little patience and set some better examples himself.

Methinks, if that God of Moses, who commanded the construction of the ark, would wake up and make a tour of the earth, visiting the different nations, he would discover the improved condition of mankind since those days; and he would be surprised at their mode of navigation, as well as at their railroads, their telegraphs, the power they have gained by mechanics, their achievements in arts and sciences, and the high civilization to which they have attained. He would rejoice and be glad; and, if he was not, he ought to be proud of man. For man in his primary condition was a mere beast in human form, yet containing the divine principle within him, though in a dormant state, which

required ages to arouse; but now, being quickened in his mental, moral, and spiritual nature, he displays the majesty of his power.

Judging from the past and the present, and especially the progress made in the last quarter of a century, it will not be long before he will gain entire mastery over himself and the external world, when the heavens will be proud of him and the angels will rejoice and be glad of his company. Perfect and glorified man, who dare be ashamed of thee?

No, no, the heavens will then rejoice,  
The constellations ring;  
Archangels will be proud of him,  
And man in triumph sing.

My confidence in man's final triumph is as unshaken as the foundations of the universe. By the mighty principle of self-good innate in his constitution, he will be prompted to advance in the line of self-emancipation until he will finally triumph over all opposition and attain the full measure of divine bliss. I do not believe in any other mode or principle of salvation. This is the perfect fulfillment of the law. The ashes of a heifer, the blood of goats or bulls, or even that of a man, availeth naught. They are relics or memorials of ancient ignorance and barbarism. The keeping of the law is the only thing requisite; and that alone availeth in the elevation and regeneration of the race. And these are the signs of the times. Before 1776, all the nations were governed by vicegerents of this old ignorance, who claimed the divine right to rule and tyrannize over men. But in that glorious year in the annals of human-

ity, that shameless pretense of the divine right of kings was shattered, and man has steadily and rapidly been emancipating himself from the thralldom of religious and political tyranny. Since then, constitutional governments have been established among nearly all the nations, in a great measure protecting the people against the despotism of this beastly power. As the bird which escapes from its imprisonment in a narrow cage rejoices in his freedom, so, too, man rejoices in the liberty which nature guarantees to him. He is relieved from his narrow limits and cramped condition; his genius expands, and mighty and wonderful works do follow. He is triumphing in every direction. His victories are sure. The earth, the water, the air, fire, electricity; and, in fact, all nature is acknowledging the magic of his power. He commands and it is done. Cities are bound together by bands of steel in the shape of railroads, by which are conveyed, in the shortest possible time, the surplus products and manufactures of one part to another, thereby supplying their mutual wants. Man has also learned to subdue the winds and waves, and vessels of all descriptions ride triumphantly upon the seas, even in the face of the fiercest storms. He controls the electric fluid, and by its instrumentality his thoughts flash along the wire stretched from place to place, thousands of miles apart, and even beneath old ocean's surging billows, where whales and other monsters of the deep with freedom glide along, unconscious of the power of mind.

“Which thrills the earth, the air, and seas.”

Man now ascends high into the air; dives deep into the bowels of the earth and gathers geologic lore; he



scans the mighty universe; penetrates far into old nature's mysteries, and drinks deeply and freely of the glory, beauty, and mystery of her divinity. Thus lofty in his position, he looks with contempt upon the old jealous, fickle, and revengeful God who destroyed the tower of Babel for fear of man's rivalry. He then turns to the works of man. He has read in geology of the upheaving of the continents; but now he sees something analogous in the destruction and development of governments. Whole nations are born in a day. The bands which bind them in slavery and ignorance are broken at one stroke. He sees Japan, like a continent at the bottom of the ocean, agitated with internal unrest, upheave until she runs her mountain summits far above the regions of the clouds. Japan is a lesson to all statesmen and proves my doctrine of the perfect ruler. If she, with all the disadvantageous circumstances surrounding her, can, under a perfect statesman, advance from her low estate to a first-class power, physically, morally, and intellectually, she will be a wonder to the world and a grand exemplification of the power, wisdom, and beauty of true statesmanship. And I here predict, that if the present Mikado should live to old age and pursue the same course of action under the same inspiration, his nation, in his own lifetime, will stand at the head of all nations, and Japan, like a sun, will enlighten all Asia. The nineteenth century will know three great benefactors, who will stand out in bold relief in the ages to come, viz: Abraham Lincoln, President of the United States of America; Alexander II., Emperor of all the Russias, and the Mikado of Japan. These three men, with

superhuman power, withstood the force of an ancient prejudice which threatened even their own destruction; but with a wisdom and justice and fortitude and patriotism which astonished the whole world, they succeeded and have immortalized their names, thus laying the foundations for the emancipation of all mankind from all manner of thralldom.

**SUCH ARE THE GLORIOUS SIGNS OF THE TIMES.**

## CO-OPERATION.

## NOTE C.

A beautiful symbol of co-operation is represented in the movements of the snake. This animal, although having no legs, is yet, on account of its peculiar formation, enabled to move at will in any direction it chooses, which has astonished many who have witnessed its rapid motion.

But when we examine this creature, we are struck with the simplicity of the means by which it governs its movements. The snake is covered with scales from the head to the tail, layer upon layer, in regular succession, like a fish. The back part of each layer, or the part toward the tail, overlaps the front portion of the next layer of scales; so that, when the hand is drawn from the head toward the tail, upon the belly of the snake, it is as smooth as a mirror; but reverse the movement, and the scales will take hold of the hand with a force like a rasp.

Let us now watch the motion of the snake, and note the philosophy thereof.

First, it is divided into two departments; from the middle to the head forming one, and from the same point in the opposite direction constituting the other department. If this reptile wishes to move, no matter in what direction, it first draws up its body in a zigzag position, making short turns, curves, or angles, which

it does by expanding or raising the scales upon the foremost part of the body, which, taking hold of or resisting the earth underneath, enable it to draw the remainder of the body toward the head, it sliding along easily on account of the scales lying closely to the body and offering no obstacle to a forward movement. Then the scales upon and near the tail in turn are raised from the surface, and form a resistance to the earth, preventing a backward movement, while the head reaches forward until the snake is extended to its full length, when the scales on the foremost portion of the body reperform their office, to be followed again by the tail, each alternating in such rapid succession as hardly to be perceptible to the eye, its speed being wonderful.

The decision and promptness with which the two departments co-operate are very striking, and excite the admiration of the observer. The forward is the attractive department, for it draws the tail; while the latter is the propulsive, for it drives the head. The head, however, is the engineer, and directs the way for the body to run, while giving it impetus also. This instant the head occupies a position, but the next the tail is in the same place, while the head has again shot forward to a more advanced position. The tail then springs forward, as if determined to catch the head, while the head seems to display a determination to escape from the tail. Yet but one force and one design govern both head and body.

Thus it is between the statesman and the people. The plane occupied by the statesman is soon arrived at

by the people, when the statesman again ascends to a higher plane.

All systems in nature which are self-sustaining possess a perfect government. These, if understood, are suggestive to the statesman, for there is a similarity between them all—all belonging to one grand system, the same principle repeating itself throughout all nature. The government of an individual is the same as that of a nation, for a nation is but the aggregation of individuals; and when aggregated, their interests become one.

This theory of the motion of a snake presents a lesson which we should heed, viz: the head can never get farther in advance of the tail than the length of the body; and with whatever strength the head endows the body, the body will have power to drive the head forward; and whatever the head achieves is imparted to the body. Thus it is evident that whatever is for the interest of the one is for the interest of the other also. If this be true—and who can gainsay it?—the government which separates itself from the people, or has distinct interests, commits political suicide. Like poor Mexico, Spain, Persia, and all other nations like them, they will soon obliterate themselves.

All great statesmen are proud of not only the material greatness, but of the moral and intellectual exaltation of the nation they govern, and they should be ashamed if a nation declined under their rule. Such a thing is positively criminal in the highest degree. If a ruler finds that a nation is retrograding under his authority, he should resign or abdicate at once, for there is no better evidence that nature never intended him as

a statesman or ruler. He does not belong to the department of the head, but will find his appropriate place near the tail.

Nations always flourish under the control of statesmen. I think that the proudest position a statesman could occupy would be to rule, by choice, a nation whose humblest citizen was a profound philosopher.

But what relationship, it will be asked, exists between this high state of affairs and the snake theory?

Answer: A perfect analogy. For we see that wherever the head went the body followed. If it went to the summit of the hill, it drew the body up also; but if it went down into the mire, the body, of necessity, had to follow.

I must say here, that I am sorry our rulers do not heed the teachings of nature more than they do. If they would only open their eyes, they would see; and if they would listen, they would hear. Nature would speak to them with the sweet voice of divinity, and show them the wisdom of the Most High. As a loving child, the statesman would be led by the mighty divinity into the paths of the highest wisdom, for all nature is prolific of and alive with inspiration and instruction. Cease, then, to worship the almighty dollar, and let your souls expand generously toward your fellow-men. Let the sympathies of kings and emperors be extended to the humblest of their subjects. Let each feel that the nation over which he presides is but one body, and that he constitutes the head. As he would sympathize with the parts of his own body, however menial their office, so let him sympathize with the meanest of his subjects. When he feasts and revels in his palace, let



him remember the poor. Let him reflect that perhaps at that very moment some of his subjects are in abject poverty, not knowing wherewith to sustain themselves; perhaps poorly housed, and their children crying for bread, while in their terrible anguish they are imploring heaven for succor. I say, let him reflect, and divest himself of his gaudy and expensive apparel; let him dispense with his luxurious living; for he should know that this is one of the causes of the poverty and suffering of his people. He should also know that he is not only responsible to God, but to the whole nation for their welfare. He should feel himself responsible for all the sufferings of his people, and be ashamed if they fall below other nations in material prosperity, intellectual advancement, or moral growth.

We must all feel thankful when we reflect that this is beginning to be the great international standard of honor. The degraded state of a nation is now charged, and justly, too, to its government. The sovereigns of the world are derided if their nations fall below what the world has a right to expect from them.

The time has passed when nations were considered the property of their rulers, and they could waste the substance of the people in riotous living, and yet be considered honorable. They now receive the scorn of all mankind. The signs are propitious. When we look over the world, we see many glimmerings of statesmanship in the different courts of the nations; some of them decidedly brilliant and in the right direction, and marking their authors as statesmen of a high order.

Such, for example, are the two emperors—the one of

Russia, the other of Japan. Alexander II., of Russia, has immortalized his name, and should receive from all peoples the proud title of Benefactor. He has added another and exceedingly brilliant star to the crown of Russia. Peter, in his noble effort to place his country in the van of nations, won for himself deathless fame and the grand title of Peter the Great.

A monarch who could leave his empire, go into a foreign land and learn the trades of blacksmith and ship-builder, all for the love of his people, whereby he expected to raise them from a state of barbarism to a high state of civilization—which he did actually accomplish, as the present greatness of Russia amply attests—I say, such a ruler richly deserves the appellation Great. The union of the two would form a proper motto for Russia, in her relations to mankind; that is, GREAT BENEFACTOR.

Peter made her great, and Alexander II., after becoming the benefactor of his own people, now enables Russia to become the great benefactor of the nations; at least so let us hope. Next is the Mikado, or Emperor of Japan. The young Mikado has shown himself worthy of all praise. He certainly is the most masterly of all the statesmen that now rule the world. With the force of a mighty giant, almost godlike, he is raising his people from ignorance and narrow-minded superstition to the highest plane of civilization. The results of his acts seem almost magical. It puts one in mind of the upheaving of the continents from the bottom of the ocean; or, almost as a God, he says: Let there be light; and darkness and superstition flee apace; civilization, like a sun, illuminates his empire; the

nations rejoice in its light, and appreciate its congenial rays.

If all countries were blessed with such rulers as Alexander II. of Russia and the Mikado of Japan, it would be but a few years until all peoples would be prepared for a universal order of peace and a congress of the nations.

While I am writing of such matters, the reader will excuse me for introducing in this place a figure, laughable yet instructive: the spider and his web. I have gazed upon the spider many a time, while in the act of weaving his web, and wondered, laughed at, and admired its dexterity and skill. He chooses a suitable locality, then from a center he strikes out with his delicate threads in form of the rays of the sun, laying the foundation of his web; then with circular threads he weaves them together with exquisite symmetry and remarkable skill, and completes his palace. Then, as a king or ruler, he sits enthroned in the center, the lines running from the center to the circumference serving as telegraphic wires to convey intelligence from every portion of his dominion. The moment anything, however slight, touches any part of his fragile structure, its tender vibrations convey the information to its owner, who rushes instantly to the point from whence the disturbance proceeds, or alarm comes, to profit by whatever happens. If it be an enemy, he combats him at the outskirts of his domain; but if he be a fly, or any other insect upon which he feeds, then woe be *unto* it, for he immediately takes it captive, and darts with wonderful speed to his capitol, or palace, in the center.

If this teaches any lesson, it is this: that the capital of a nation should be as near the center of the territory

as the circumstances will permit. It should connect itself by railroads and telegraphs with every port, town, and city in its dominions, they running, like the lines of the spider's web, from the center to the circumference, or extremities, with circular lines intersecting at various intervals. Thus, similarly to the spider's web, would all the parts of the country be woven together by lines of rails and wires, laying the basis for a perfect system of domestic commerce, the transportation of people and goods, and the transmission of intelligence from any and all points desirable, whose impulsator, or mover, like the spider, would be in the center, or seat of government. No section of country should be isolated from this grand system or center.

In building a new empire—like Brazil, for instance—the wisest course the government could take, after locating the site of the capital, if the capital were inland, would be to run railroads to the main ports, thereby opening commercial relations with foreign lands or nations; then to enact liberal laws in regard to emigrants, giving them lands if they would occupy and cultivate them; then to run railroads from the capital in all directions, and settle and cultivate the lands along the different lines.

Brazil being a monarchy, the government should do this until her citizens are able and enterprising enough to accomplish such improvements themselves. That government should take lessons from the spider. There are many other governments which might profit by lessons from the snake and spider; for instance, Turkey, Persia, Mexico, and Central and South America. I rejoice to see Egypt becoming spiderized, so to speak.

Russia is throwing her influence in a tangent, from her capital, in all directions. All Europe is alive to this doctrine. America has set the example, and the world will follow (only she should put her capital somewhere near the center).

But, returning to the Emperor of Brazil, I will say, that we do expect much from him when he returns, with his mind filled with the inspirations he receives in foreign lands. A monarch who leaves his throne to visit other countries for information, in order to benefit his own subjects, can not be too highly praised. It would be well if this should become a custom, and be universally adopted. If the Archduke Alexis, now on a visit to this country, should ever become Emperor of Russia, the friendship already existing between Russia and the United States would become complete, for the Americans are certainly well pleased with him, which esteem seems to be reciprocated by Alexis. The friendship and respect for each other being mutual, the good results which will follow no one can foretell.

I said Egypt is becoming "spiderized." She is building railroads through the deserts into the wilds of Africa. Let no one hinder her, but let all the nations encourage and assist her, if she needs their aid. Egypt may again become great. She deserves it, for she is the mother of the arts and sciences. Like the spider, let her throw her web of railroads over Africa, and redeem it. God bless old Egypt and her ruler!

I must again speak of Brazil. With the incalculable resources of this empire, if it should be engineered by a first-class statesman, in less than fifty years it would

equal in wealth and power the United States of North America at the present time.

The present Emperor should follow the example of the Mikado of Japan. He should encourage men of genius of every class to emigrate to his empire. He should, by all means in his power, encourage artists and manufacturers to settle in his dominions. And above all things, agriculture should receive his special attention and encouragement.

Again, I say, the signs of the times are most auspicious. The world has never before been under the control of so wise and just rulers as it is at this time. They seem to vie with each other in noble acts, and each is striving to raise his nation to the summit of greatness in a peaceful way. Those nations who excel in the arts and sciences, and consequently rate high in the scale of civilization, are revered by all mankind. They have their just influence, which is proved by Japan and China imitating them. They are the acknowledged national lights of the world.

The contest in the future will not be in the battle-field, with sword and cannon, but in the academy of arts and sciences. Nations will be prouder of such achievements than they ever have been over a field of slain heroes. The highest ambition of the votaries of science will be to equal, and if possible to excel, those princes of literature, Humboldt, Agassiz, Darwin, and Huxley, in natural history; Lusac, Liebig, and Hare, in chemistry; Demosthenes and Cicero, in eloquence; Moses, Solon, Lycurgus, and even the immortal Paine, in statesmanship; Kepler, Galileo, Newton, and Herschell, in astronomy; Pocock, Marco Polo, and Living-



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ston, as explorers, and Columbus, Drake, Cook, Franklin, and Kane, as mariners and discoverers. The agricultural chemist will cause the desert to blossom as the rose; will command the stones to be made bread, and it will be even so. Then peace and plenty will cover the earth as the water covers the great deep. *Man will know war no more.\**

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\*This essay is inserted in the Appendix on account of having been overlooked in the first edition, and because the author deems it requisite in order to further elucidate co-operation, and to present a few ideas omitted in the other essays.

## CAPITAL OF THE WORLD.

## NOTE D.

In the essay upon the "Congress of Nations," Chapter XV., Part First, there was something said about building a capital for this Congress. It was intimated that possibly some island could be found whose area would be ample and climate salubrious and delightful, being in all respects appropriate and satisfactory to all. But if not, then the best possible situation upon some continent should be selected.

There are some few suggestions which might be made in relation to this city. First, in regard to its site and surroundings; second, the construction thereof; third, the means of transportation; fourth, mode of keeping it clean; and fifth, city regulations.

## SITE OF THE CITY.

We will note some of the necessary things in relation to the site for such a city, always supposing it to be located in a temperate and healthy climate. The next thing requisite would be a large body of fresh water, deep and clear, such as some lakes afford. It should be situated upon an elevation, or mound-shaped hill, declining gently in all directions from the center. Then there should be an elevation near the lake whereon to build a reservoir to supply the city with water. This reservoir should be some distance from the city, the center of which should be at least four miles from the lake.

## CONSTRUCTION OF THE CAPITOL.

In the center, on the highest portion (the whole ground having been previously prepared), there should be one hundred acres or more appropriated as a site for the capitol, and park or parks surrounding. In as close proximity as convenient should be located all other public buildings, each supplied with ample and beautifully laid out grounds.

The streets should be at least one hundred feet wide, each sidewalk occupying twenty feet, thus leaving sixty feet between. The whole space, from house to house, on all the streets in the city, should be paved with finished marble slabs. The streets should be graded so as to decline to the center. Railroad tracks should be laid on either side of all the principal streets. The sidewalks should decline from the houses to the curbs, to conform with the general declination of the streets; they also to be paved with smooth and closely jointed marble slabs. The alleys to be twenty feet wide and paved with smooth stone, declining from the sides to the middle. Each should be supplied with two railroad tracks.

Around the public square, on the opposite sides of the street, would be the residences of the members of the Congress. No wooden structure would be allowed in the city. The city would be kept perfectly clean in a manner I will presently explain.

## TRANSPORTATION, ETC.

No animals to be allowed within the city limits. On the outside streets should be erected stores for the reception of produce and means of sustenance, and further than these no animals or wagons would be allowed to pass. From them, produce and goods of all kinds would be conveyed to every part of the city by means of street-cars driven by steam or springs. The alley cars would convey out of the city the garbage and filth.

Along all the streets there should be planted double rows of shade trees. The large parks should be outside of the city, but through the centers of the principal streets there should be botanical gardens. No extensive manufactories would be permitted within the city limits. The palace of palaces for the continuous world's fair, as well as all the great colleges, to be located outside of the city also. No sectarian churches to be allowed within, but could be built outside of the city, if desired ; but all to be left free to worship as they please, or not to worship at all, as seems best to themselves.

The outside of the city to be laid off into nice drives and parks, amply provided with fountains, statuary, and all manner of exquisite improvements that genius can design and invent and art complete.

## MODE OF KEEPING THE CITY CLEAN.

In the construction of the city, it will be remembered that the streets and alleys were all to be paved with smooth stone, declining from the sides to the middle ; and, as a matter of course, from the center of the place to the outside, in every direction, water would therefore

run into the gutters, and from them into sewers, and thence be conveyed outside of the city.

By means of hose or gum-elastic tubes connected with the water-pipes laid in all the streets, the city should be washed every day. It should be the duty of certain persons to attend to this matter. It might be made a part of the duty of the police; for there should be a police force kept on duty at all times; not that we think that there would be crime in such a place, yet they would serve a good purpose in directing strangers to different parts of the city, to act as interpreters between the different nationalities; and, while attending to those duties, they could also wash the streets. As there would be no animals or wagons to soil or wear the streets, they could be kept, with but little trouble, as clean as a parlor. There would be no dust in the city, and washing the streets daily would keep them cool and healthy.

#### MUNICIPAL REGULATIONS

The city would be possessed of municipal powers like all other cities, Congress not interfering with the corporate authorities. But all property belonging to the nations in common would be exempt from all control of the municipality; yet no member of the Congress could violate the laws of the city with impunity. The city would have the power to arraign any such offender before the Congress. The municipality could make no change in the form of the city, nor any public improvements. These would belong solely to the Congress so that there would be no antagonism in authority. In this the city would differ from all others. Her main

sphere would be to keep peace between the citizens. There would be no poor citizens. If a man with a family was too poor to live according to rules that would naturally be established here, he would not be allowed to become a citizen, for there would be no inferior houses and no one would be permitted to own more than one residence. There would be no renting of houses, but one could share a portion of his house with a friend, should he chose to do so, and charge or not for the use thereof.

In every square there should be a first-class house of entertainment, for the accommodation of the tens of thousands of visitors to the city and the fair, which would always be open. These houses would be at the disposal of the Congress and independent of the city. They should be proportionally divided between the nations, each one to have as many, according to her population, as any other. But if one nation should not need her proportion, she could, as an act of generosity, transfer them for the time to those who lack. Those houses to be under the control of the two members of each nation to which they are allotted, but still to be under the general inspection of the Congress.

Many who read this will wonder if the author really did believe or anticipated such matters in the future. I will answer that I believe them possible, and that the reality may far transcend what I have written. I am one of those who have great faith in the future. In short, I hope that what I have written, and much more, is in store for poor humanity. If I did not, I would not write as I do. I am not writing for money, but for the love of humanity. I have put my whole mind for



more than thirty years to the study of man, and foregone all ideas of fortune in order that I might assist in his elevation. And I am willing to work out my whole life for the good of common humanity. I do certainly not regret my course, nor do I at this age despair of man's final triumph. My ideas of man's finality the reader will find in my writings. What I know I certainly *do know*, and that knowledge is what I wish to transmit to mankind.

But to return. The gas works, as all matters which produce dirt, should be outside of the corporate limits. The city to be lighted with gas in every corner by the best mode man can devise at the time; besides, or with the addition of an apparatus to be constructed within the capitol or house of the Congress, and to extend to the height of three or four hundred feet from the ground, will be displayed a thousand burners, arranged in a unique and elegant manner, representing beautiful forms and noble mottos significant of the era—such as Peace, Union, and Harmony; Justice, Freedom, and Right, etc. This light, almost rivaling the sun, would represent the civilization of the age. A wide extended intelligence would be fitly represented by a light of this kind.

It would not only illuminate the city, but the country for miles around. It would be lighted by an electric spark.

But the reader will say that to build such a city, and maintain it in such splendor, would be very costly. A city so substantially built, the streets paved as described, with no beasts or wagons to destroy or make them filthy, would last for an age, with but little additional

cost for repairs. The buildings all being fire-proof, the cost for keeping them in repair would be very slight. But *even* were it continuously costly, the ends for which it was created would justify the expenditure, however immense.

It would inaugurate the era of peace. For the want of it, the nations are taxed at least one thousand millions of dollars annually. This is the cost of maintaining the armies and navies of the world in times of peace. But in times of a general war the cost can not be calculated, they are so great and yet so uncertain. Yet I think that the cost of the war between France and Germany (to say nothing of the fearful loss of lives and property destroyed), in money expended on both sides, with the indemnity France must pay to Germany, would more than build such a city. Besides, such a state of things as would bring about the establishment of such a magnificent world's capital, would return to honorable productive labor several millions of able-bodied men, whose labor would be ample to build such a city every year.

The cost of building the most magnificent city that the best architects of the age could devise, with the annual expense of the court or congress of the world, would be but a trifle in comparison with the expense of maintaining this present order of things. But when we take into consideration the benefits the world is to derive from this order of things, the cost vanishes from sight.

1. The first result would be the destruction of the old rule of arbitrament by force of arms, by which the

armies and navies would become useless and cease to exist.

2. Diplomacy with its intrigues and national rascality would also cease, which would save the expense of ambassadors at each court.

3. The depressed nationalities would be brought into commercial relations with more prosperous countries.

4. One of the first acts of this Congress would be to readjust the geography of the nations; all smaller nations to be absorbed into some larger national corporation, according to the nature of their location and national peculiarities; the world to be divided into the largest possible empires or republics, as the people might choose.

5. All useless languages to be discouraged; the number to be reduced to as few as possible, for the differences in language has been found to be one of the greatest causes of difficulty and misunderstanding between nations. Besides, it would be of incalculable advantage to mankind to rid the world of all but a few leading languages. The final result would be one all-comprehensive and noble language for the conveyance of every variety of thought in elegant, terse, and forcible terms.

6. The establishment of a CONTINUOUS WORLD'S FAIR would have a tendency to promote good will and harmony, with great pecuniary benefits flowing therefrom.

There is one thing certain to my mind, *to wit*: The nations can never establish a universal and permanent order of peace without some such an arrangement as I have proposed in these essays.

Yet there are many things which will be suggested to the statesmen of the age that will witness the fulfillment of my anticipations, which I have not mentioned, and which they will apply both in relation to the city and the government of the world, which I, in my time, wish them God speed.

But I must add in the conclusion of this note, that the city would all be laid off according to the most approved plan before any work of construction was commenced. The city to be four miles square; or, if laid out in a circular form, of corresponding dimensions. The capitol, or house of congress, to surpass in magnificence and splendor any structure the world has ever seen, and to be a perfect representative of the age and genius of the nation's who built it. It should be large enough to afford ample room not only for the Congress, but to be a repository for all the libraries of the world.

The repository of arts would be outside of the city, in the great art museum connected with the temple of the world's fair.

The city should surpass everything ever yet built by man, just as far as the age constructing it shall surpass all preceding ages in the arts and sciences. Thebes, Nineveh, Babylon, Jerusalem, Bagdad, Athens, Rome, Constantinople, the Alhambra of the Moors, and modern Paris, London, and St. Petersburg, would all be cast into the shade by the magnificent splendor and beauty of this city. Above the mighty temple of the House of Congress, as before stated, will be located the grand luminary, a beacon containing a thousand brilliant gas-jets, which will be lighted instantaneously by

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an electric apparatus that will flash forth with such dazzling splendor, that strangers will think that the sun has burst forth at midnight from the midst of the heavens, for it will be light enough to read for miles outside of the city.

## THE GRAND, THE BEAUTIFUL, AND THE PERFECT IN NATURE.

### NOTE E.

I was once asked by a Frenchman if I thought that there were such grades in the nature and condition of mankind as warranted the idea of aristocracy, or whether nature recognized an aristocracy.

*Answer.*—Nature not only acknowledges it, but teaches it throughout the whole universe.

Yet, while she teaches this, she does not deny the constitutional equality of all members of each species of beings ; but she also declares that the species themselves transcend each other ; that is, one species is superior to another ; and even the genera are not all equal, but commence with the lowest and rise in regular succession to the highest, which is man, or the *genus homo*.

This genus, when divided into species, rises from the lowest or Hottentot to the highest or Caucasian ; and each species is again divided into many classes, from the most inferior to the highest. This is the universal as well as the eternal order of things. When we examine a single class or species we find them constitutionally all alike, although circumstances make them differ widely.

We will, for illustration, take the Caucasian species. The members of this great family of the human race, constitutionally, are supposed to be exactly alike ; but



the circumstances anterior to birth during infancy, youth, and all subsequent life, so affect the different members that the constitutional equality apparently seems lost. But this is not so. Each member manifests just as much of this constitutional power as his surroundings warrant.

Prenatal or other circumstances may prevent the exercise of some constitutional powers, and they remain dormant. Again, each may have been equally well developed, and surrounded by as favorable circumstances, yet some neglect to avail themselves of their advantages. In such a case, they would not be equal in their powers to those who made the best use of all their surroundings.

Society would be fitly represented by the rose in its various stages of development. First, in the bud; second, when partly unfolded; and third, in full bloom. It is evident that the bud possesses, though in an undeveloped condition, all the attributes of the full-blown rose, yet it is less attractive, less beautiful, less desirable, and does not answer so high a purpose; and, as a consequence, it is named in a lower class. So, different persons, as they develop and exercise their innate powers, like the rose, make themselves lovely and desirable in proportion to the degree of development to which they have attained, and the plane of humanity they occupy. Just as the mercury in the thermometer rises to certain degrees, indicating the temperature, so human beings rise or fall in the scale of humanity, in accordance with their developments; and those upon the same plane recognize their equals, while those be-

low can not fail to discover and acknowledge the superiority of those above them.

This is natural aristocracy. And all, as they rise higher in the scale of their being, aspire to still higher planes of life, in conformity with the spontaneous promptings of their natures. They pass through the grades which were described in the "Perfect Man." (See page 171.) Therefore, to those which are above they naturally aspire, while to those which are below they descend in sympathy, in order to elevate them to the plane they occupy, however high.

But this is not giving sanction to the present order of what is called aristocracy. As was stated in the "Perfect Man," the present order of aristocracy bears the same relation to natural aristocracy as counterfeit notes to the genuine, only the resemblance is not so complete as in the latter. Nature's aristocracy are blessed with all the virtues which are the fruits of perfect wisdom. The greatness, splendor, and glory of natural aristocracy are what incite those below to endeavor to ape and counterfeit those high qualities.

Persons love to be considered noble, wise, and just. They love the splendor that wisdom and greatness confer, and under their cover some in authority practice the most disgusting vices that ever degraded man, and even spend in luxurious and riotous living the mites and tithes of poor washerwomen. They tax the poor to death, producing poverty and crime throughout the land, in order that they may ape natural noblemen. But by their fruits ye shall know them.

In a monarchy they should elevate to the throne the person best capable of self-control, and who is by nature

a ruler; in a republic, the one who has ascended highest in human wisdom and experience. As for aristocracy, let every person ascend as high as possible in the scale of humanity, and nature will award to such ones all the honors they deserve, whether men admit it or not. It is better to be great and not known to be such generally, than to be thought great while possessing no such qualifications.

There are men who rule the mightiest empires and are never known, while others are known only as abusers of empires, yet force their subjects to concede to them the grand epithet of king, which is a miserable abuse of the term. This thing called king happens sometimes to be a slave to the basest of passions, not being able to govern himself, much less the nation. He is a counterfeit, and no king. Coronating such a one fifty times will not make him a king, and woe be unto the nation which is cursed with his rule. He is not one of nature's noblemen, nor does he belong to her aristocracy.

A person who is truly wise and just will be conscious of the fact, and will be blessed by nature with a noble and divine pride, which constitutes the diadem of her aristocracy. This is reflected in the countenance, and is seen and admired by all. It is the crown which nature bestows upon her saints—virtue's reward, or the beautifying of the soul. And with this beauty and glory, the result of virtue, there is inseparably connected a corresponding power, which nature grants, thus qualifying the possessors to govern all beneath in nature, over which they have gained the mastery. In my essay on the "Perfect Man," in this volume, the

reader must recollect that I gave but a mere abstract of the perfect man's destiny. I did not deem it proper or advisable, in a work like this, to treat of man in his transcendent capacities. Neither did I consider it proper to give in full my doctrine of the three-fold department of the mind. For, in treating of the universal mind, I could not avoid speaking of man in his transcendent capacity; neither would it be possible to avoid treating upon the Universal Divinity in such a case; and therefore I have steadily endeavored not to do so, because it would swell the book much beyond the size intended, and besides would not be appropriate in this connection.

In this work I have used the words God, devil, hell, heaven, etc., as mere rhetorical terms, without attempting or desiring to give my views in regard to the peculiar signification of each.

## WHAT IS GOVERNMENT?

What is government, and what are the elements that enter into its constitutional nature? How are they distinguished in their relation one to the other? At what point do we discover the first inklings of ethics; and what constitutes ethics?

Answer—There are three phases of government: First, the Natural, or Universal; second, the Individual; third, the Social, or Conventional.

In the first, or universal, we have three primaries, namely: Matter, Force, and Form. Without matter there could be no force and without form there is no law, and without law there can be no government. Government always implies at least three things: A governor, a force, and something to be governed. In nature, these three things are: Matter, Force, and Form; form being the governor, for form always determines the use of force, as exhibited in the engine on the railroad, or electricity on the wire, or force in the machine shop. In either of these, form always determines the use of force. But, in the second phase of government, namely, the individual or self government, there are two new elements added that are not in the first, or universal order: First, sensation; second, the power of muscular expansion and contraction, by which the form is changed for the time, suiting the caprice of the will. Out of the first, that is, sensation, grow all the powers of the mind and the will as dictator. This first attribute controls the second, and, by expanding and contracting the muscles, locomotion.

tion is attained, the first achievement of the individual in self-government constituting the basis of the mechanical arts, whose productive results are the basis of commerce, which, by the force of necessity, becomes the basis of the third order of government—the conventional.

In these three phases of government, as we ascend from the basis, that is, from the universal to the third, each one is dependent on the one that precedes it for its existence, as illustrated: Three can not exist without two precedes them, neither can two exist without one precedes, for the first is the basis of the other two. The individual, although capable of exercising a government distinct from the universal, yet is forced to conform to her general laws, if he wishes to be successful. By his ability to change his general form, by the expansion and contraction of his muscles (for form determining the use of force) he is thereby enabled to attain self-government. For every act in self-government is, in one respect, a conformity to universal law, and, in another respect, a transcending of universal law; he counteracts them—forces them to conform to his will, which is also natural, but of another phase of nature, that is, the supernatural, the will being the dictator, or changer of the form, therefore absolute governor. In his mechanical pursuits he is partially in alliance and partially antagonistic to the laws of gravity. For, how could a mason build a house without counteracting the laws of gravity? To climb a ladder or a mountain is the same. Without motion there is no government, and that, too, by a violation of some of nature's laws. For, if we do not maintain a government aside from universal nature, then there is



no individual government possible, and this would preclude the idea of social government.

The question of what constitutes social government has nothing to do with the principles of either monarchy or republicanism—of good or bad government. A tyrant's government is as complete as that of a saint. The government of hell is as complete as that of heaven; they only differ in their motives. So we see the first principles in nature are the laws that govern the individual, and when he finally achieves self-government it is by conformity to these laws. With the individual, the will-power is dictator over the intellectual power, subject to involution, or constitutional nature. In his actions with universal nature, from whence he evolves those matters of commerce which he carries into the third, or conventional order, he must be left free; but when he enters the social, then, and only then, is he subject to conventional laws. Therefore, each individual must be left free from all other dictation in his relation to the natural or universal government, and in this he is only responsible to that same principle in himself; or, in other words, to himself. His obligations to others do not commence until mutual wants force them (for the object of exchange) into the third phase; the conventional and commercial order of government. This must be by mutual consent, for they have found that it is for the best interests of both to cultivate the good-will of each other. First, the fear of the consequences of a violation of natural law; second, the fear of retaliation and reprisal by their fellow-men (by the law of *vi et armis*.) Hence, the mutual idea of a code of justice is suggested to both as their laws of commerce.

Here, arises the first inkling of ethics, for the natural combativeness in all individuals, each seeking his self-good and the standard of what is right, is innate in all men ; also the love of society being one of his strongest traits ; with a fear of the evil consequences of a violation of the natural laws, along with the ill-will of his fellows, they readily agree to their code of ethics. They recognize the sacredness of the involuntary nature of man as inexorable, and the true standard of justice, this being called the first principles.

The second principles were the individual rights, which grew out of his tastes and caprices, backed by his will-power. By this means they have blended the two into a third order—the social and conventional ; and in order to keep peace there were laws of commerce agreed upon—the organization of society was a natural result. And, that peace might reign and justice be done, courts of judicature were established ; and, that the decisions of the courts might be obeyed and respected, a police was established. Thus originated the conventional order of government. This could never be attained until the individual attained self-government.

The common law was educed from the involuntary and inexorable in nature, which is common in all men and never changes. The individual tastes, whims, and caprices are sacred to the individual in his individual capacity, and are not subjects for the conventional, or for the legislature to meddle with, so long as the individual keeps them sacredly to himself ; but the instant he attempts to thrust them on society, then the legislature has the right to restrain him within his individual limits, in the interests of the commonalty, it having been

an encroachment of the individual upon society ; but when restrained within his natural sphere, he is again free, and to molest him any further is an encroachment on his individual rights, which can never be permitted.

This whole matter, so far, is governed by the highest idea of ethics, which is deduced from the highest idea of individual rights relatively. The social can never descend beneath the bounds of the elements that constitutes its nature. When it does it is an act of tyranny, and a crime against the individual. There is no connection between the conventional government and that of nature, but through the individual, as in geology. The individual is a stratum dividing the natural from the conventional. Nature's laws are all inexorable, and can not, by any possibility, be made conventional.

All the principles that enter into conventional governments are contained in the individual as inherent, and the inherent rights, when combined by mutual consent, constitute the elements of the social order of government; and the rights and extent of this government can never embrace anything that was not conceded by the individual to be common, for all authority emanates from the individual. The reserved individual rights dare not be encroached upon, neither by an individual nor the corporate authority. The encroachment upon these rights is what constitutes crime, for which the individual has a right to demand redress in the courts of justice. These reserved rights are all non-conventional, and are not subjects for legislation.

All corporations have the absolute control of all things pertaining to themselves as independent organizations;

thus individual interests can not be infringed upon by another corporation, even if the first exists within the other. They are as free from the other in their corporate interests as is the citizen in his individual interests. For example, the farmer has a right, not a delegated right, but a primary right which he inherits from nature, which he reserves; that is, to construct his buildings and make all manner of improvement on his farm to suit his own tastes; plant vineyards, orchards, or plant none, just as it suits himself; farm his own land to suit himself, not asking any one for his consent. So, too, has a city a right to control her municipal interests without leave or license from all other corporations, so far as they have no complexity therewith. Counties and townships have the same right, each to manage its own affairs to suit itself, the same as the farmer has to improve his farm without the consent of the state, or any other outside interest whatever. This rule applies to the states relatively, as well as to the general government. The states precede the general government; for out of this combination arises the general government. Its attributes embrace naught but that which arises from the complexity of the states with each other, and these being a unit, unite the heterogeneous states into one grand union—the states as independent states are still its base, and precede it, as do the indestructible particles of matter every organized body. The states are sovereign in and of themselves, whilst the general government is not sovereign of itself, but a reflex or reflection of the complex states. The states are the reflex of their individual citizens, thus proving that all authority originates with the individual. The great union called

the United States is naught but the complex reflex of all the citizens in the republic, and has no right or power of itself, for, of itself, it does not and can not exist ; for, without the individual there would be no states, and without the states there could be no union. Therefore, the life of this union is the complex or compounded life of all its individual citizens. These rights of the individual corporations are exactly as those of the single individual personally ; they precede the conventional in the single individual ; so, also, in the corporation as an individual, before it merges into another or larger corporation. The same law governs both as individuals. The right does not descend downwards but ascends upwards. The rule of government is to advance from its base, but not to descend beneath it, where it has no right, or even an existence.

It looks ridiculous for a city to ask the state for a permit to lay gas and water pipes in her streets, for a permit to build water works, lay out new streets, to create a police to protect herself, or contract a city debt. The state has no more right to dictate in these matters than she has to dictate to the farmer about the regulation of his farm. They are all of the same class of rights—the reserved, the independent individual rights. Each, in their individual capacity, are independent of all others. First, the citizen, in his individuality, is free from all others ; second, the municipality, as such, is also independent of all other organizations. The township, as such, is independent of the county, the county of the state, the state of the union of the states. They are only held together by that which is mutual to them all—a mere delegated authority. This mistaken idea of statesmanship comes

from a want of a knowledge of delegated authority. (See the rule laid down in chapter 16, on 78th page, on Classification of Rights) The organization of matter and the organization of society are perfectly analogous. There can be no property in any organization but what was contained in the original particles; they could not delegate that which by nature they did not possess.

In my formation of government, I commence with the individuals, and combine, and recombine, until, I attain to the grand ultimate. Whereas, other authors commence with the ultimates, which is false in principle as well as in fact; for the minutiae must of necessity exist first, and the ultimate is dependent on, and determined by, the minutiae. Its existence, as well as its constitutional nature and attributes, must be contained in the minutiae, and is only made manifest by their combinations. If this doctrine be true, then power is delegated from and by the minor corporations to those immediately created by their combination with another like corporation; and these again recombine into a still more enlarged corporation. Each exists only by a delegated authority from its primaries; and when its constituent power fails, the corporation created thereby also fails—legitimate power is always derived from the minutiae, or primaries. So, if this be the case, then every act of those corporations which created this central power, in begging a license from their creature to do that which they have the natural inherent right to do, is an act of abdication of their original rights and authority; it is a deterioration of republicanism, and an advance to monarchy—a centralizing, with the divine right emanating from the throne.

This thing is growing worse every day. There is no



salvation from these impending evils but by a general and vigorous course of education in political science; not only that the masses may not be imposed on, but that those we send to represent us shall be capable to judge of what pertains to the individual as too sacred for legislation, and that which pertains to society as complex matters; for, between ignorance and scoundrelism, our republic is being crucified. Either educate the masses politically, or disfranchise those who are not capable of voting intelligently; for we do not wish to be enslaved by a set of ignorant sots who would sell us for a dish of pottage or glass of ale. Will we be fools enough to let a set of sots sell us, merely for the gratification of the courtesy of extending the franchise and right to vote to a set of men who do not know up from down, right from wrong, politically—who would sell the American republic for less than Judas sold the Nazarene? If these men still wish to vote, let them educate themselves so that they may vote wisely and justly. Our government has ceased to be republican in its practices. It is a base, corrupt tyranny from A to Z. There is scarcely one act in ten that has the least ring or tingle of statesmanship in it.

#### LICENSE, AND ITS NATURE.

When the individual receives a license to do that which nature guarantees to him, then the authority is coming from the wrong quarter—from the creature to the creator. This is the basest of monarchy—a tyranny that should be resisted; for, if the matter be morally wrong, then the license is a legalizing of vice, a granting of protection to sin, an indulgence, a piracy against heaven and man—anti-republican and anti-Christian—a shame

to America, a premium on crime. Confiscation is piracy, and destruction of property (as in the case of the moonshiners) is vandalism—a sin against both man and God; first, against man, for taking his property without an equivalent in pay; second, against God, for destroying nature's productions, which were designed for the use of man, an act of vandalism both against God and man.

From the above tendencies, there is no salvation but by a thorough political education of the masses, and the unflinching maintenance of the individual rights, both in person and property.

#### INTERNAL IMPROVEMENT.

Works of internal improvement, as a means of redistributing wealth, is one which should never be overlooked. It always has two objects in view:

First: To improve the general avenues of internal commerce, thereby facilitating exchange.

Second: To return to the poor a part of the general wealth, which has accumulated in the hands of the few.

Therefore, the idea of a supposed want of economy in extensive public improvements, as a waste of public money, is not well founded. Money expended in any way, by either government or rich citizens, is a benefit to the poor; it is a means of redistribution. The government collects its revenues from the general wealth of the nation. This is in the hands of the few. These few make their wealth by their traffic in the products of the labors of the poor. Therefore, any scheme of either the rich men or government is a benefit to the working classes, as it again redistributes the common wealth. There is no loss by a nation in any enterprise where its

own citizens receive the money invested. Those whose wants are greatest will seek employment first, and those with less will follow; while those with none will not engage therein. This is a happy mode of redistribution. A wise government will engage in internal improvements as long as there is any possibility of improving the condition of the nation.

Besides the two benefits mentioned, there is a third, namely: Men, when unsuccessful in their pursuits, become demoralized. Their wants urging them, they are tempted to prey on the wealth of others. But if they have a chance for honorable employment, these temptations never exist—that is, with honest men. A government's duty is to see that all who wish it shall have a chance of honorably earning a living, and that those who will not, when they have a fair chance, should be treated as criminals, and given healthy employment, at moderate wages, until they gain industrious habits.

But the idea of a people becoming impoverished who engage extensively in public works is irrational; for it still retains all its wealth, only it has changed from the rich to the poor, thereby giving peace and security to the general public. The rich man is never injured by wisely-conducted public improvements, but his wealth is, in all respects, enhanced thereby; while the poor are decidedly benefited. It is well, however, that some acute economist should engineer the matter, as well as a comprehensive genius to originate the scheme. Yet, if the scheme should be an entire failure in its objects, still it would benefit the working class by giving them employment, and the loss be small, for the expense of the un-

dertaking would be received back again by the very men who originally earned the money expended.

There is no way so successful in keeping people virtuous as keeping them in highly remunerative employment. In a common way men will provide themselves with employment; but, for the superfluously abundant, the government should undertake works of internal improvement. It is better than to breed riots by idleness and want.

#### BASIS OF A PERFECT CIVILIZATION.

The social ethics of the community consists in what is called etiquette and courtesy; it embraces all the elements of social justice, and its courtesies the most refined sentiments that are embraced in the purest of religions. It harmonizes the Buddhist, the Jew, the Christian, the Mohammedan, the modern Spiritualist with the Infidel and Atheist. It kills all sectarian prejudice for man meets man on the common plane of humanity, acknowledging the divine rights of all. This kind of conduct begets a good will of man for man; for every man sees and feels the sunshine of friendship beaming from the countenance of all men he meets; it closes the door of inspection into other men's private judgments. It has only to do with externals in controlling men's actions towards each other. In its commercial relations it is governed by the strictest of what is called commercial friendship, which is founded in the idea of eternal justice; which idea is attained by the sentiment that prompts us "to do unto others as we would they should do unto us." And, as commerce binds all men together, it begets an universal friendship whose laws

are founded in eternal justice ; maintaining peace by the observance of the laws of social etiquette and courtesy.

The above being the basis binding the individuals into a community, the very essence of the whole matter rests on the inviolability of the individual rights. The whole structure is built of the intrinsicities contained in the individuals, they being inviolable ; and we must take things as we find them ; therefore, must build the community to accord with the individual rights. And, as the individual always stands between the natural and social, (or the conventional), he must always be left free in that which pertains to him as an individual, and only when he enters the social circle is he bound by its laws.

Those laws are but the complex of the individual laws of the community and are in accord with every individual law of himself. Therefore, to keep them, or, in other words, to do justice to all others, he has only to read his own nature and obey it, thereby doing unto others as he would they should do unto him, thus filling the laws of justice by acts of courtesy. But, if the individual is to be unmolested in his individual rights, either by the whole community or any separate individual, there must be a line of demarkation between them, which must, or should be, so well defined that all could understand them, and not infringe one on the other. But, if infringements *do* happen, the wronged party calls upon the proper officer of the community to rectify the matter in dispute.

The line of demarkation as stated above is a code of laws agreed upon by the individuals in convention assembled. For individual government precedes the conventional. And the use of the conventional is to

facilitate the individual interests; for man is only induced to enter society to better himself individually. The social, to him, is always a secondary matter, and must always subserve the individual interests. This law is the rule that governs all the community in their commercial relations one with the other. In this, the individual is left free. The social laws do not bind him, he has a whole empire to himself in which no one has a right to enter or molest him (see *Anarchy*, on page 277.) As these rights are inalienable, they should be well defined, both in their essence and scope.

In our introduction we stated that there were three phases of government. First, the natural, the basis of the other two. Second, the individual, the basis of the third, (the social and conventional.) which also embraces in it anarchy, the free empire of man, wherein all reforms take place—the neuter political circle.

As the laws of nature are in a good measure understood, at least so far as the arts are concerned, it remains only for us to understand what man's true relations are in his social capacity to find the line of demarkation that divides him as an individual from the community at large. As the community are forced to concede to him his rights, all that is wanting is that they are defined, that is, those that are not common. As the rule is, that we must take things as we find them, and build accordingly, we find that no two are developed exactly alike, consequently, they are a law each unto themselves.

First, as no two can occupy the same place at the same time, and one of the strong traits of man's character is locality and a home, and the longer he occupies it



the more he is attached to it ; therefore, is entitled to an unmolested home.

Second, as different men have different tastes, they will prepare those homes to suit their own tastes irrespective of all other's tastes or convenience ; therefore, must be free to construct them.

Third, many uses that land is put to requires a lifetime to get the benefits therefrom ; therefore, he has the right of permanency of location.

Fourth, as each follows his highest inclinations in all pursuits, thereby gains a skill and aptability in that line ; therefore, should be left free to follow his own inclinations, thereby swelling the volume of commerce.

Fifth, all works or schemes which affect commerce, or any general interest, as well as private interests, should, as far as possible, be carried on by private individuals or corporations.

The magnitude of this possibility is shown in the immensity of our railroad system. One hundred thousand miles of road, with thousands of millions of dollars worth of matters, all belonging to private individuals and corporations, operated independent of the general government, all on the principle of the individual rights, without jar or conflict, and each following its own interests, for the government only represents the complex interests of the nation, and is naught but an individual by aggregation ; securing each citizen against corrupt anarchy, or a general interest in all things without an individual interest, as the communists wish. ( Perfect anarchy is that state of civilization in which all do right of their own accord ; it is the line of demarkation between the social and the conventional, the neuter line. See page 277 on Anarchy or the undercurrent

of government.) If there were such an order established as the modern communists wish, there would cease to be a motive to excel; both in the arts as well as in literature, we would become Nomads, as the Indians are.

But, in what does the conventional government consist, or what are its purposes and uses?

Its purposes are to unite the masses of wealth and power into one force, with a single aim, in order to more completely keep open and improve the avenues of trade both with foreign nations as well as the citizens with each other.

#### MONEY *vs.* THE COMMUNE, OR COMMUNITY.

The only evidence we have of a commune of interests is in our commerce and our money. All nations have the same. The money, be it gold, silver, or paper (it is all the same), it is a certificate from the commune to the individual, that he has contributed to the commune the worth of the certificate in substance of some sort, for the benefit of the citizens of the commune, and each or any of the commune are pledged to receive the same in part or full pay for any thing they may offer for sale. By the use of these certificates, in gold, silver or paper, men lay up fortunes, by which they can tell in their old age how much more they have contributed to the commune than they have drawn therefrom. The balance they hold, in checks of gold, silver and paper; no one will refuse them when presented in payment for commodities (they being legal tenders). We must never forget that the community consists of individuals, and whatever we do to an individual we do to the com-

munity, and that money held by an individual is a claim on one and all, and is an evidence of honesty. Even if a thief holds it, it will pass him until detected.

There is no better system to govern man in his social capacity than is now in vogue. All we can do is to improve it. It has grown as a spontaneous result out of man's constitutional nature, and will be improved only as man advances and needs better conditions. The only new ideas that could now be applied are contained in the chapter on readjustment on page 101 of this book. The idea there advanced is, to let every one gain all they can by fair trade, manufacture or farming; let every one follow his highest inclinations in all things, then tax all wealth alike per dollar, for the maintenance of the social order of government, and a special tax for readjustment, or the enabling of the honestly and unfortunately poor. For I maintain that those gigantic minds who are enabled by nature to engineer such vast interests are man's true benefactors, and nature blesses them in the contemplation of their successful operations. Why should we envy them? They get no more for their work than we do, yet they strive day and night with a godlike mind in their creations of wealth for others. For that purpose has nature designed them, yet we torment and envy them? We get more than they do. Surely we work hard, but we eat and sleep well, while they neither eat well nor sleep well; they are slaves for the benefit of the community. All they get is what they eat, drink and wear.

By having millions of money does not increase their capacities either for consuming wealth or enjoying pleasure. But, the greater their wealth, the more they

are taxed for the poor. They are benefactors at A as well as at Z ; by which I mean that at A they keep a manufactory, hire many hands, pay them good wages, and at Z they are rich, pay great taxes for the unfortunately poor. And, as I said, money is the evidence to what extent we have contributed to the benefits of the community ; therefore, the community should bless and not curse the honest capitalists as do the bloody communists.

This false and cursed idea is preached up by men who know neither A nor Z in the science of government. They teach men that capital and labor are by nature antagonistic, when there is nothing more mutual. For example, I hold many thousands of dollars worth of capital ; all my wealth in this capital consists in its intrinsicities, that is, its natural properties, out of which can be wrought many times its original value. This is done by skilled labor. Without this skilled labor, or the anticipation of it, my capital will not bear the expense of shipping it one hundred yards, for it is supposed I have paid for its uttermost intrinsic values, and without labor and skill expended thereon my capital is as worthless as dirt. As a capitalist I meet laborers, both skilled and unskilled ; I propose to them after the following manner :

Sirs : You men have skill, but are idle for want of capital to work on ; therefore your skill is worthless to you. I have capital, but I have no skill ; therefore my capital is equally as worthless as your skill. Come, let us make a compromise. I will furnish the capital and you the skill, and the enhanced values shall be divided between us. I will engineer the commercial part and you shall engineer the mechanical.

So we see that capital and labor are, in their natures, not antagonistic, but are mutually dependent one on the other. In their relationship the capitalist should always be made safe first, for this reason, he is a public benefactor, and many are dependent on his success for their support. He should have full and ample profits to insure him against failure, and still a surplus to enable him to increase his stock in capital: For, with the increase, he is enabled to give more extensive employment to idle labor. The balance, after this, is to be divided between the skilled and unskilled laborers, each to receive according to the relative prices of their labor.

They should think wisely over these matters before they attempt to obstruct or to intimidate the capitalist in order that he may surrender a greater amount of the profits of the establishment; for these reasons: First, the establishment has become, by the very force of circumstances, a commonalty to every one of the operators, and to injure it the operatives injure themselves. Just as a man would by sinking his captain's ship in mid-ocean, he would also sink with it; and if, by chance, he floated to land on some of the wreck, no one would ever after hire or trust him as a sailor.

Neither will capitalists hire old strikers, who are eternally arraying capital and labor against each other. The same holds good in relation to unjust capitalists; good workmen will leave them and seek the employ of more generous capitalists, for honest competition will regulate all these things. But where there is an honest understanding as to the proper division of the profits of the manufactory, after the capitalist has laid aside the amount necessary to continue and enlarge the business,

for in this first matter every employe is equally interested, it is his own business that is thereby made more permanent. But it is the surplus I am speaking of. I say, when they differ and can not arrive at a conclusion, they should appoint one or two of the ablest among themselves to confer with their employer, to see if the employes are receiving as much in wages as the establishment can afford, after making the above allowances; and, if so, the men are to work in peace, or else leave in peace.

But if, after the men find that their employer is giving them just wages, and they still menace him and his business, he has a right to call for the protection of the corporate authorities, their acts to be considered misdemeanors, and themselves amenable to the law. For, if the avenues of trade are unobstructed, competition is free; there can be no necessity for strikes, for all men are free to find employment wherever they can. Strikes are attempts at coercion, and coercion leads to piracy. If all men would see it in this light there would be no strikes. Strikes are very injurious to the morals of society, as well as a curse to commerce; not only checking productive labor in the manufactories, but often obstructing the very avenues of commerce, embittering men against each other; therefore, all good men should discountenance them. But the question arises, Has the government a right to interfere in private disputes like these? Certainly it has, for it arrests the productions of the manufactories, and, just in so far, is an injury to commerce. They then cease to be private, and are attempts at coercion. The one upon whom coercion is attempted has a right to the protection of government.



But there is a better way than this, not only to settle disputes already in existence, but to prevent them, as follows :

COURT OF THE TRADES AND CAPITALISTS.

In all manufacturing cities or communities there should be a court established to hear and decide all complaints, either of the employes or employers, one against the other. This court should be composed of members elected one-half by the mechanics, the other half by the capitalists, as jurors. These to form a court of arbitration when required. In addition, there should be another court as a court of appeal, of three judges, one mechanic, one capitalist, and one to represent common labor. These judges, two of them to be elected, each by the order they represent. The mechanic to be elected by the mechanics, and to be a mechanic; the second judge to be chosen by the capitalists, and to be a capitalist in fact; the third judge to be chosen by the first two judges from among the most intelligent of the working classes, or a practical merchant, uninterested. This last judge to hold the casting vote in case of disagreement.

The above, to be entirely independent of all state authority, to be a mutual agreement of those interested. In this order of compromise the first eight would form a court for themselves, and if they agreed the matter would rest there. The court of three judges would be a court of appeal, and final in all matters of disagreement of capitalists and their employes in all disputes relative to either's interest. But no case could enter this court but by disagreement of the first eight arbitrators. By

this sort of an arrangement, peace, harmony, and justice could be secured without disturbing the peace as well as the commerce of the country. For it is evident that the true interests of both parties are mutual, and are only disturbed by false ideas which grow out of a want of understanding the mutualities of capital and labor. The governing idea, or rule of judgment with these two courts would be to divide the enhanced value that is created by labor out of the original capital which belonged to the capitalist, always counting, first, the value of the original stock and cost of machinery, with all other costs of maintaining the manufactory. The surplus to be divided justly between the capitalist and his employes; always allowing the capitalist a sufficiency to enlarge his business; for thereby he is enabled to give permanency to his business, and an assurance of permanent employment to his employes. The balance to be divided between the employes according to the regulated relative value of each trade to common labor—common labor to be the standard of value. These courts to assemble once a year (or oftener if circumstances require it) in the United States to deliberate on general matters, in order to form a schedule of prices for the time; that is, a scale of rates and rules for the coming year. The above courts of arbitrators to be composed, always, of representatives of each interest involved, with a capitalist, a mechanic, and a merchant as presiding officers or judges.

This general conference would only assemble once a year, while those in the cities would be subject to a call at any time circumstances might require them, in order to settle minor matters in their own particular locality, reserving all great matters for the general conference. By this means justice would be done to both capital and

labor; and all being assured of this, it would create a confidence which is now sadly wanting. It would end the unhealthy fluctuations of commerce, and, in a measure, would tend to equalize wealth and remove abject poverty, the mother of ignorance and vice, an enemy of true republicanism. It would forever end that savage idea of the bloody communist, and crush forever the barbaric idea of establishing Mongol nomadism in America.

Then could be brought about the grand idea advanced in chapter one, on page one hundred and one, second part of this book, namely: To leave all men free to follow the bent of their own ambition; to gain all the wealth they can, then tax all wealth in the same ratio per dollar, out of which the expense of the government is to be paid, and a balance to be applied to the re-elevation of the poor—to again give them a chance—thus returning to them a moiety or fraction of the wealth they helped to earn. Thus helping them, so that they can educate their children, and by this means drive vice and crime from our land, making life thrice more desirable by the better civilization that would follow; and achieve in a just and legitimate way, what the communists are striving to, but never can gain in an illegitimate and barbarous way.

Light and intelligence are wanted, which can only be had by a better education, and this can only be had when our legislature is of a higher order, especially in social and political ethics, which is the object of this book. And he who reconciles capital and labor in this nineteenth century will be one of man's greatest benefactors. And here I would suggest to the capitalist, as he is most able to extend a charity, and besides, the idea

that has gotten into the laboring classes, both skilled and unskilled, that capital seeks to enslave labor, therefore the capitalist should be the first to propose these conventions, and to assure all the laboring classes of their good-will and honest intentions, for surely their own best interests consist in the welfare of the laboring community. Let there always be an open chance for labor to consult with capital, and there will be a mutual confidence between them.

The idea of the aristocracy of capital over labor, is what engenders the hatred between them. In this, the capitalist is in fault. To the capitalist I would say: If you wish our republic to live in its highest possible purity, then honor labor, and thereby you will crush vice and dishonesty, and create a pure moral atmosphere for yourselves and family to live in. Do not let yourselves feel too stiff to bow in courtesy to those who earn for you all your wealth, for most assuredly you will find them too sensitive not to scorn the insult, and you will only gain their hate. Capital and labor can never be reconciled with this idea dominating, when men know that every stroke they strike is to place a proud tyrant over them, who will use the wealth they earn to their humiliation. In their labor they will strike lightly and slowly, and not care whether you succeed or not. You must make them feel that your interests and theirs are one, that you are one of themselves; that the business is a sort of co-partnership, which is really the case. All these things you must forego when you propose the convention I mentioned. Meet upon the plane of common justice, and do unto others as you would they should do unto you, and you will meet with success. Where there is a perfect confidence between capital and labor, the

laborer will approach his employer (if he thinks he is not getting what his labor deserves), and if the employer will drop his aristocratic mein and show a willingness to do what is right, nine times out of ten there will be a mutual understanding, and if not, the employee will leave in peace to seek better pay elsewhere; for, as a general thing, competition will regulate all differences in rates of wages as well as the prices of products. Men will undersell each other as long as they can make a profit thereby, and overbid each other for labor. So, too, will labor compete with labor when the demand therefor is slack. Therefore, all that can be done is to leave the way open to fair competition, and all will find their proper level. This can not be avoided in a republic, and the fact is, it constitutes the republic, for the ethics of commerce is the true spirit of republicanism; and it lives in its purity wherever it exists, even in the most absolute monarchies, for it is the law of eternal justice.

My advice to all employes is, never enter a combination in a strike with the intention to coerce your employer, for in principle it lacks but little of an attempt at piracy. Either act as a separate individual, as above directed, or through your court of compromise, as above described.

ANARCHY,\* OR THE UNDERCURRENT OF GOVERNMENT.—  
ORDER IN SEEMING DISORDER.

Anarchy is resolved into systematic order by the unanimity of the primary principles of want and self-good. Like the bees, society seems to swarm through

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NOTE.—Anarchy is the A in political science, the base from which all the science springs. It is perfectly analogous to matter in its chaotic state—the attribute of each particle never forsakes it either in its chaotic or organic state—the same is true of all individual men either in anarchy or organized society. The bases of all law and ethics commence here.

the avenues of their daily avocations and commerce. On the streets of the crowded city, they move in zig-zag directions, now to this angle, then to that, to avoid contact with each other. They move with impetuosity, each actuated by his own want, and governed by his own desires. Perfect confusion and anarchy seem to prevail. But the divine principle of etiquette and courtesy being naturally implanted in all, each one's self-good depending on his fellows, therefore his greatest good is the social good, which forces all this heterogeneous turmoil into a complexity which is recognized as the basis of civilization, or the element which binds the two orders of government into one. The laws of etiquette and courtesy are those that govern this undercurrent and determine the moral status of the people, which again determines the genius of their general government. So we see that, in a perfect republic, all the undercurrent of society is embraced within this heterogeneous mass of individuality, and belongs to the individual phase of government, or is the neutral line between them. This is strictly called anarchy, and precedes conventional and social government. Therefore, the social government will depend for its character and moral status upon that of the people in general, for out of the first the second is created. No government can exist without this precedes it, and the character of this element determines the character of the conventional government. They both exist at all times in all nations. "It is the undercurrent ruled by popular sentiment—etiquette and courtesy." Thus, when the conventional government is overthrown, this still remains; it can never be destroyed; "it is true anarchy"—precedes all conventional governments—lives at all times



in all nations, and survives all revolutions, and is ready to again germinate into a conventional government. The quality of this anarchy determines the quality of the government that grows out of it, and the quality of anarchy is determined by the means used to educate it. Where badly educated it is barbarous, and the government that grows out of it is a tyranny; but where highly educated it is capable of self government, and generates a perfect republic as its representative; as in the United States, where the highest social order attains without any visible force, each individual being governed by the highest idea of social and commercial courtesy, the basis of true national friendship and guarantee against sedition and sectional rancor. But, if this undercurrent is more highly civilized than the government, there will be revolutions until the government is made to be a perfect reflex of the agitated undercurrent. All reforms, agitations, and revolutions have their source in this undercurrent, and as its grade is, so will be its aims and aspirations.

And, to avoid convulsions and strifes between this undercurrent and the government, it is the duty of the statesman to inform himself thoroughly in the science and arts of government, so as not to infringe on the personal rights of this undercurrent of humanity, for they are a law unto themselves. And, as the future statesmen must come from this mass, there is nothing of so much importance as the thorough education of the masses in the science of statesmanship, for it meets them in all their relations, not only with their fellow men, but with universal nature and themselves, their own bodies, lives and minds, both now and forever. This is a matter that in all times past has been neglected: the

masses leave it to the educated statesmen, and they monopolize it, turn demagogue, and betray and sell the people. The people are too ill-informed to remedy the matter, therefore they work and groan in poverty and despair. There is no hope for this but through a general and vigorous education of the masses in political science. But the masses are too poor to purchase books of this kind, therefore the capitalist should furnish their employes with books. It is his best interest to do so, for by so doing the masses will become better informed, be capable of doing better service, and be more trustworthy. It would generate a higher and purer civilization, in which all men's persons and property would be more safe. This being the case, it is not only good policy, but it becomes a duty of the capitalist to his employes.

No crime, misdemeanor or offense of any kind whatever, against any person, can take place in this department, for the very act throws it out into the social and conventional department, therefore nihilism and communism can not exist in a state of anarchy (they being revolutionists). The most perfect anarchist is the true hermit, the next is the heterogeneous mixture of the individuals, yet, each being free as the hermit, being non-committal in their actions. *This is anarchy.*

The reason I make this statement is, to show that all reforms must commence and take place in this department—and not in the legislative—for a reform of any kind must take place with the individual, through his individual mind by reason and persuasion, *not by force.*

The preacher, lecturer, and political stump speaker, all repair to this department in order to make and catch converts, the same as do the fishers go to the common

seas, each to catch fish to suit himself—the right of proselyting by reason and persuasion exists only here. Therefore no legislative act can reach or penetrate this department, either by right or force, for the very act throws it out into the social and conventional, and is an act of tyranny ; therefore a crime.

The department of anarchy is as impenetrable to the state as is the chamber of death to life. They can never be merged in one, for anarchy is one, and the state is two ; that is, anarchy is the singular, the state the plural, therefore conventional. Therefore, all things in this department are free from the powers of legislation, for herein all men are as free as the gods to choose either good or evil, and *here is the only sphere of his reformation*—herein the reformer must become a fisher for men.

In conclusion, I will say that I have now given for the third time the order of nature's classification into spheres of right. I have described them in order, so that the statesman might not err in enacting laws contrary to what nature dictates ; also, that the judge and jury may judge wisely and justly all cases that may fall to them to decide. *Even* should the statesman err, the judge and jury *need not err*, they being versed in nature's classification of rights ; therefore the unrighteous law will not be executed by them. I will requote them :

*First.* The universal involuntary department, the basis of all things, which is inexorable and unchangeable—this embraces the first phase of government.

*Second.* The individual sphere, having its base in the first as a part thereof ; also, the relationship that exists between them ; this is called the relative sphere of the creature to the Creator.

*Third.* The independent sphere of the creature to the Creator, establishing his separate personality—in this sphere man has the choice of good and evil, also the perfect control of his own person; this is the sphere I have described as the sphere of anarchy—because man here is responsible to himself alone—free from both gods and men, *amenable alone to the inexorable laws of nature, for whatever he sows he HIMSELF will reap.*

*Fourth.* The relative sphere of the individual to the individual; this is the legislative sphere, the sphere of the state—the commercial world—wherein all men meet as social beings.

*Fifth.* The independent, or relatively independent sphere of the social to the social, embracing all minor corporations independent of each other in the state, yet independent of the state as corporations, while the state is forced to protect and guarantee to each its independence both of itself, the state, and all other corporations, the same as those in anarchy—the state is the keeper of peace between them all.

The church and all organized societies are in this sphere. So we see that all the relations that exist in organized society have their base in universal nature. By their classification we obtain our first ideas of justice, and can trace the first inklings of ethics, and what one citizen expects from another—the rule of right being laid in the eternal fitness of things, which can never be found or known, but by such a classification as I have given.

#### CONSTITUTIONAL GOVERNMENT.

The object of constitutional government is to secure

all against undue oppression, by having the sphere and purpose of the government marked out and agreed upon, so that all may know what is expected of each as a citizen. Also, the mode of engineering the government as well as disbursing its funds, in all, the sphere and extent of the government, is thoroughly defined, with the power and extent of each office.

The rule, as a general thing, is that the majority shall rule, and the minority acquiesce therein; that is, in all things that have a complexity. Yet there are many things that, by nature, can never become complex, such as the liberty of thought and mind, with the right of control of each one's corporalities, the right of action, as dictated by each person's own mind, so as not to conflict with the similar rights of others. To all, their natural rights are guaranteed by this constitution.

Although the majority shall rule in matters that pertain to the legislative or social; yet in religious matters it has not even the right of inquiry, much less the right of coercion—even if but one in the whole nation should differ from the rest—for religion and all operations of the mind are strictly private. The same is true of food and drink. Religious as well as sumptuary matters are not conventional; and when a legislature presumes to enact laws of that kind, it departs from its legitimate sphere, and the citizens are not bound to obey such laws; but it is their moral duty to resist them, as encroachments upon their individual rights, laying the foundation for future tyranny by a set of bigoted religious hypocrites or political knaves.

If man is capable of self-government, then why hem him in, and not trust him to exercise his capacities?

His religious sentiments are between himself and God. If God can not make him religious by the influence of his Spirit, then what can you do by legislating him into your churches, or into the favor of God, when the faggot, sword, thumb-screw, and rack have failed you in monarchical Europe?

Do you think republican America will allow you to dictate to her what we shall eat or drink, and how to keep the Sabbath holy, or whether we shall keep it at all or not? (A true Sabbath is a free day from all others' restraint or claims of service—free from all but nature.) The American government is the government of *man*, made *by man for man*. And only when he violates the social laws is he amenable to society. The religious and sumptuary matters are in no way conventional, and can not, by any possibility, be made so. All attempts to do so are acts of tyranny, and should be resisted. The perpetrators should be treated with the utmost scorn.

There are millions of people in the United States who do not believe in Christianity, or in the Sabbath as in any way more holy or divine than other days; yet they keep it after their own notion, and allow all others the same privilege. They never in the least molest those who attend church. They certainly have a right to demand of the churches the same privilege of keeping the day to suit themselves, so long as they do not infringe on others thereby. There is much mischief in this kind of legislation. It is time that our statesmen should understand what is proper and and what is *not* proper in legislation.

It is time that this matter should be settled forever. It can only be settled by a clause in our constitution;



that is, by abrogating all Sunday laws, as well as all sumptuary laws. Then enact a clause in the constitution :

First : That all citizens are legally bound, on Sundays as on all other days, by their contracts with other persons, and that no act that is lawful on one day shall be unlawful on other days.

Second : That the state knows no difference of days, either of Sundays or other peculiar days.

Third : That all persons or societies wishing to keep any day or days as sacred shall be protected therein by the authorities, and the molestor or molestors of such persons or societies shall be amenable to law as violators of the public peace.

Fourth : That there shall never be any act passed by the legislature in favor of any religious movement ; but that all religious societies shall be protected, irrespective of their creeds.

Fifth : That the public shall not, in any way, be restrained from using their full liberty in all their personal rights. Because some few violate or abuse them, the violators only shall be restrained, the rest of the community still to be free in the exercise of their rights, so long as they prove that they can govern themselves. The wrong-doer is the only one to be restrained.

#### TEMPERANCE REFORM.

Sixth : As the government has no right to enact sumptuary laws, yet it is the interest of the community to encourage temperance ; therefore, there should be an act passed prohibiting the issuing of license to marry to any one who is not strictly temperate in his habits.

Seventh: Also, that drunkenness shall be considered ample cause for divorce. That intemperance shall disqualify any one to hold any office of trust. So far, perhaps, it would be wise and just for the government to use its influence.

Eighth: That all men or women, whose conduct endangers the peace of society, shall, on conviction thereof, be imprisoned in a common workhouse and work (being treated humanely) each to receive moderate wages for their labor, to be delivered to their agents, or to themselves when dismissed, or, if married, the wife to draw the wages, but if single and having no agent, then the wages to be reserved for the convict when reformed and released. By the above means all citizens will be left free to act as their own minds and tastes may dictate, so long as they themselves show that they are capable of self-government. Fanaticism and egotism will be properly restrained by the above, and harmony, justice, and good-will be encouraged.

There is a matter of social ethics I had almost forgotten—a double demand—first by the individual, second by the public.

First, by the individual employe of his employer, to secure him from all possible damage in consequence of injuries of person received while in his employ.

Second, the public also have a right to demand of all manufacturers the assurance that none of their employes shall, in consequence of injuries received while in their employ, become in any way thereby a burden to the community.

The justice of this demand grows out of this consideration: First, the manufacturer is the only one who

directly receives the profit of the labors done ; therefore, when he has received the profits of ten or fifteen years' work, and the employe becomes crippled in his employ, he should thereafter support the cripple and not suffer him to become a burden thereafter to the public.

The state, by its legislature, should pass an act requiring all firms or individuals going into any mode of manufacture wherein any persons are employed, to give security against any of their employes ever becoming a burden to the state in consequence of injuries received while in their employ.

The state should require a regular insurance of all employes by their employers, or other ample security.

Even in framing constitutions they must be in exact accord with the constitution of universal nature. The rule to govern all acts of both the legislature of the general government as well as the individual states, should be that each in its individual capacity is free from all others' control. That, where there is neither a duplex nor complex interest, there can be no right of legislation, and all acts outside of this sphere are null and void (that is, unconstitutional), that even the constitution must be judged by this principle, also. That no majority have a right to enact or adopt such a constitution. But that the minor corporations are positively independent in all things that pertain to their separate individualities, each having the right to regulate their own affairs after their own good will and judgment. That all acts of corporate authority, from the lowest municipality to that of the general government of the United States, must be strictly in accord with the relative nature of the matters or things affected by the act ; if

not, then the act to be null and void, or unconstitutional. The rule to be observed in judging the validity of these matters is, nature's universal classification of rights, the basis of true ethics—beginning with the individual and rising as we combine them into corporations, always the standard of right arising from the individual (the first base of rights). The individual rights of either a single person or corporation must, in no case, be infringed upon. The rule of right is always found by first observing the individual rights, then tracing them upward through all their combinations, and *never* downward, for no right of authority can ever descend beneath the organization of the corporation that issues it. Thus the United States, as a government, has no authority but in interstate and international matters. The rule holds good both ways, that is, no corporation can ascend above, nor descend beneath its organization.

Thus the Federal government can not intervene in state matters where no two states are interested, and where they are, she has no right until called upon by one of the states in dispute. After the same manner the state has no right with county affairs, the county with the townships, the townships with single individual affairs. Thus we see how many removes the general government stands from the individual. First, the township stands between the state of anarchy or the independent individuality of man and the county, the county between the township and the state, the state between the county and the federal or national government. We see by this that all authority originally has its base in anarchy where man is perfectly free, from whence all authority comes and all organizations spring.

This rule holds good not only in human society but in each of the three kingdoms of nature, namely, the mineral, the vegetable and animal kingdoms; all depend for their existence on their primary individual particles. The municipal or municipality is a licensed or chartered community; her rights as a municipality are the same as all other individualities. The general rule is that all individualities both corporate as well as incorporate have the indisputable right to regulate and engineer their own affairs. I would not have elaborated this matter to such an extent were it not for the growing tendencies of the central power to encroach upon the minor corporations and through them upon the individual rights, the individuals yielding them bit by bit, unconscious of the fact that they thereby are building up a central power which will rob them of all their rights and liberties with the power descending from the throne to the people, and not arising from them as is their divine right. Therefore, let this ever be their watchword—“*Eternal vigilance is the price of liberty.*”

I have now finished my reflections on what constitutes government, with my ideas of social and political ethics. I have tried to make it *so plain* that all may understand the matter, and gain somewhat of a correct idea of their own true relations to the physical, as well as social world. (For the physical, see book called Senff's Lectures.) If I add any more to this book, it will be entirely on international matters, with, perhaps, a work already written on universal nature, her ultimates as well as her minutiae—a perfect key to the mysteries of man's nature and the Bible—called Senff's Lectures on the Constitutional Nature of the Universe and Man.

But before we entirely dismiss the matter of the social and internal government to speak of foreign relations, we would offer a few reflections on a certain growing evil throughout the whole nation. I mean that which is embodied in the common declaration of "To the victors belong the spoils." This declaration certainly is not republican in its aims or sentiments, it is the watchword of the robber and pirate, implying "a prize," "a booty" to the victors. In American politics, it has a wonderful corrupting influence, it draws to the victorious party the most unscrupulously dishonest men in the nation. They look upon the revenues as a prize won by themselves from the opposite party, and that party as having lost all political rights. To describe its corrupting influence would be useless, for all the people are only too familiar therewith; but its cure is what the people want.

To cure this the president when elected should not consider himself the president of the party only who elected him, but the president of the whole nation; and he should prove this by distributing the offices irrespective of either party; talent and virtue to be the only qualification to govern his choice. There should be a change in the constitution to this effect, although properly nominated and duly elected as president of the United States, yet, if it were proved that he in any way secured his nomination or election by promises of rewards of office to any one beforehand, it should disqualify him from holding the office, as not sufficiently virtuous to fill such a sacred trust from the people.

The above would purify our political atmosphere, it would end the strife and rancor of the parties against each other. As it is now, it is only for the spoils they



are striving, but with the new order the office would seek the man. The president then would divide the offices between the parties. True merit would then be the proper qualification to govern his choice, all to be irrespective of party. The object of organizing government is not merely to afford office to the unscrupulous, but that the most gigantic intellects shall engineer and pioneer the nation's complex interests. "Wisdom shall rule" is the eternal watchword of republicanism. The ignorant have no claims to pioneer and engineer governmental affairs. Nature makes her own statesmen; it is the nation's duty to seek them out; no one has a right to office if nature has not qualified him therefor; no office should ever be given as a reward to politicians as electioneers, and the giving of the gift should be considered a political crime. From the above view there has not sat in the presidential chair of the American republic a true republican statesman since the fifth president. Since then they have dealt out the offices to their favorite party on the principle of "To the victors belong the spoils," thereby inaugurating the shameless practice of buying and selling offices, even glorying in this shame as the basis of their power, thereby forcing the politically corrupt to bow and lick the dust off their heels for the sake of office, thereby introducing into offices of trust unscrupulous men, thieves, robbers and defaulters, thereby prostituting the fair fame of republican America, while true statesmen hide their faces in shame. The god of justice has forsaken our courts, and the goddess of liberty spreads her wings preparatory to say "Good-bye America, thou art no longer worthy of me." Yes, the presidency has become the abomination of

abominations of corruption, corrupting all society who are willing to bow thereto. To remedy this, all candidates for the presidency should, when nominated, pledge themselves if elected to act strictly as president of the American people and not of the party who elected them. When this is once strictly required by the people there will be fewer aspirants for that office than there are now, and no rancor or acrimony between the parties.

#### THE PRESENT AND FUTURE POLICY OF THE UNITED STATES.

I have repeatedly spoken of what should be the foreign policy of the United States. Its present policy should be dictated by the possible future of the different nations of the earth. Their genius and peculiarities should all be considered, and our policy should be deduced therefrom. It embraces such immensity that none but nature's best statesmen can span its circle. However, I will try to picture it as best I can.

As the United States are, or pretend to be, a perfect republic—the champion of republicanism among the nations—naturally assuming the protectorate of the weaker nations, at least those of the two Americas, North and South, her first interest is to look well to her own immediate surroundings, the very first of which should be to invite Mexico to join in a convention preparatory to merging the two nationalities into one, both national debts to become one national debt; each of the Mexican States to retain their old constitutions, or alter them to suit themselves. After Mexico and the United States have absorbed each other, then they should invite the other American nations and states to meet them in convention in order to establish a per-

manent court of arbitration by which all American international matters, hereafter, shall be settled without the resort to force of arms. The City of Mexico, in consideration of her position and climate, being now a city of the great republic, would become the international capital of the congress of American arbitrators; this congress to be on the exact principle of the one described as the commercial congress of the world, only this is exclusively American. In reality it is the nucleus of the future grand national confederation of republics, advocating peace by compromise—the signal of the commencement of the reign of universal peace.

If the United States sees proper to follow this policy she will be successful, and all the nations will finally join in this mode of compromise, and Mexico become the great peace capital of the world. But refuse this, and the nations are forced to the opposite alternative, namely: To achieve an universal peace by force of arms; for one of the two must finally come to pass.

The world of mankind have been trying for the last four thousand years to establish an universal peace by force of arms. Each nation wishing to become the controller of the rest, and not admitting them as equals. Consequently, antagonism and war for the supremacy have prevailed to the ruin of thousands of millions of human beings. Egypt, with her Sesostris and Pharaohs, deluged the world in blood for this purpose. Babylon, or Chaldea, Persia, Greece, Carthage, Rome, Arabia, with the Saracens—Zhenghis Kahn, Tammerlane, Bagazet—and Attila, the Hun, all have tried the same plan of establishing universal peace by conquest and failed; not only failed in their object, but actually ruined them-

selves. The theory was, if some nation should finally become overwhelmingly great, she could dictate peace by force of arms.

I said the world had tried this plan for the last four thousand years without success. All their plans were founded in injustice of nation to nation. The true policy of a nation, when she incorporates a foreign community, is to apply all the means possible in bettering the conditions of those in the new acquisition, so that they will feel themselves bettered by their new relations. But if their conditions are worsted, they will rebel the first opportunity that offers success. First throw railroads all through the conquered country. This will answer two purposes: First, it will better the condition of the people by facilitating commerce. Improve their conditions to the utmost possibility, and by the improved conditions you will be more able to support and defend them in case of need. Then, by all means, introduce the governmental language by discouraging the antagonistic language. All nations have failed by treating the conquered as unequals. It is much better to annex by purchase or compromise.

The United States will, in less than twenty-five years, annex all North America by this plan. She will throw hundreds of thousands of miles of railroads throughout North America. Every city will be bound by bands of steel in a common union; with free trade prevailing; all having one common interest, that is, to maintain this union in which their highest possible good consists. She will be omnipotent, and can dictate peace to the world, either by compromise or by force.

There are but two powers in the world who have any

chance in the future to dictate peace by force, namely Russia and the United States. Germany, France, Italy, Spain, Austria nor even England have a chance; they are all too circumscribed in their territory and natural resources. The matter then is between Russia and the United States, but Russia will never succeed in the matter of universal empire on account of her forcing antagonistic elements into her organization, laying the foundation of her future dissolution. There is then but one power who has anything of a chance of dictating to the nations, that is America.

The United States with her boundless territories and inconceivable resources, all lying in one body, with hundreds of thousands of miles of railroads, connecting all parts of this vast empire as do the nerves of the system with the brain, she can throw all her force to any point of her empire in the shortest possible time. With the use of her telegraphic system she can know in five minutes anything that transpires on the continent. And in less than one hundred years she will number her population by the hundreds of millions. With two or four hundred millions of people, such as her institutions will breed, educated to the highest possible point with corresponding resources developed, then, sir, if the sword is still to be the arbiter, what will any or all the powers of the world have to say in international affairs? Nothing, positively nothing.

The United States will then be positive and supreme in power, she will dictate to all the nations, she will seat on the thrones of all the Czars of the world whom she pleases. They must bow at her nod, for she is omnipotent, she will not allow any military preparations to be

indulged in by any nation but herself. She will control all military power, thereby forcing all nations to keep the peace. But the Americans do not wish this: they would rather that the peace of the world should be achieved by mutual consent and a court established to preserve the peace of the world.

One of these two plans certainly will be the future of the nations; therefore, it is more statesmanlike in the rulers of the nations to meet in convention, there to abolish the military profession and give peace to the world.

A world's coin and a world's language are two of the first things necessary after the nations are pacified. The American convention of nations should follow closely on the union of Mexico with the United States. To induce Mexico into this union, it should be the understanding that on her high plains or plateaus should be built the great capital of the world, somewhere beneath the level of a higher lake of water, even if the lake were fifty miles away from the site of the city; for if the lake were higher than the city it would save the expense of pumping the water.

The question may be asked, May not the United States herself finally be dissolved and broken up, thereby destroying her gigantic world-controlling power? seeing that all other powers heretofore when they became immense in territory, became proportionately weak, broke up into many petty nationalities and thus ended their power. To answer this question we must take into consideration many things peculiar to the United States. First, the genius of her people. Second, the nature of her institutions and government. Third, her territorial peculiarities wherein lies her indestructibility. First, the



genius of her people, or the people themselves. They are of the highest type of the human race, German-Anglo-Saxon, with all the other races compounded therewith, thereby producing a superior people to all other people that ever were, mentally and physically, their genius corresponding, being of the transcendent order, producing institutions corresponding therewith; ultimating in their government, the wonder and admiration of all mankind. It is equally as congenial to one race of men as to another. As the atmosphere is to all men's lungs, so is Americanism to all other men's minds, it leaves them free, and protects them in their liberties; it gives no cause for rebellion, therefore, is solid as the eternal rocks. Next is her territorial peculiarities. She is divided by natural lines north and south into three natural divisions. First, east of the Allegheny mountains. Second, west of the Rocky mountains. Third, the Mississippi valley lying between. In this last division is contained the prophecy of her durability. The Mississippi valley is capable of sustaining a greater population than any other region undivided on the face of the earth, and no two nations can ever occupy it at the same time, for this reason, who ever holds its mouth must hold it by the general consent of the millions of inhabitants of the upper Mississippies.

So, whoever controls the Mississippi valley can and will control both east and west. Lying between these two sections they can not co-operate, and being so much more powerful than both, for the sake of the sea or the oceans, both east and west, she will always dictate to them, either by compromise or force. Thus we see that the seat of empire is in the Mississippi valley. When

there are three hundred millions of inhabitants in the United States, there will be two hundred millions in the Mississippi valley, with fifty millions east and fifty millions west of the mountains. Thus we see that the future seat of power, predominating and dominating the world, will be in the Mississippi valley. She will never be shattered into petty nationalities. Her territorial peculiarities as well as the genius of her people forbid it. *No!* no!! forever she will rule "by the power of her might and the justice of her right." She will rule! And as she is the center of power, as well as of population, from her hundreds of millions of citizens she will send forth tens of thousands to occupy all the waste places in America. They will soon swarm through every part of Mexico, become permanent citizens thereof, carry their American inspirations with them, and, being in every respect in accord with the great valley and her people, they will unite their institutions into one; there being no dissimilarity between them. For this reason, I say, the nations, foreseeing these things, would act wisely to meet in convention as heretofore proposed. After the union of Mexico and the United States they should meet at the City of Mexico, and there deliberate and generate an universal code for all people and nations, and choose and pick out the site of the great capital of the world, which should be somewhere in the high plains of Mexico.

I will here make a remark in relation to the enabling act so often urged in this book. Perhaps it would be more convenient to establish a bank for this purpose, which would have charge of all the funds appropriated by the government for enabling the poor to gain for themselves homesteads. They would pay a small inter-

est on the money loaned, just enough to pay the expense of bank officers. No money to be loaned but on the homesteads in question as security, and none to other parties not securing a homestead for themselves, for this would be the exclusive business of the bank for which it was created. If Russia, Austria, Germany, and all the other military powers of Europe, would take one-fourth of their military appropriations, put it in bank, and use it in this way, and disband half of their soldiers, Russia would not need to fear the Nihilists, nor France the Communists, or England the Land League. And if the whole world will do the same, they can dispense with their work-houses, poor-houses, penitentiaries, and gallows. These are the fruits that will follow the abolition of the military profession, and the creation of a congress of nations, with free trade and direct taxation. Then ignorance, crime, poverty, and misery will be banished forever, and the glories of a perfect civilization, as I have described it, will follow as a natural result.

#### INTERNATIONAL INTERVENTION.

The days are fast passing away when it was considered that two nations who could not agree had the right to disturb the commerce of all the world ; to fight to the death without leave or license from the other nations. This is certainly false in principle and ruinous in effect. No more have two nations the right to disturb the peace of the world than have two individual citizens the right to disturb the peace of common society—they are considered insane for the time, and are restrained by the community, for the interest both of themselves and the general public. So, too, are those two nations insane

for the time, and common humanity demands at the hands of those nations who are coolly looking on, to not only remonstrate, but actually force them to keep the peace. This, to be sure, implies the idea of a previous understanding of the nations, and an established court of compromise, where all disputes are harmonized, so that the nations can deliberate and act in concert; otherwise they would take sides with the two belligerent nations, some on one side and some on the other, and a general war ensue. But if this court once exists, then the nations can deliberate and come to a conclusion, and that conclusion be issued as an ultimatum to the belligerents. Yet I do not think that such a case would ever occur if once this court were established, for all would at all times be represented in that court, and their differences be adjusted at the beginning; besides, they would be at all times utterly unarmed. If these things be so, how important it is for the United States to look well to these matters at the earliest possible time, for her commerce is increasing most wonderfully. Every nook and corner of the world is being infested with her trade. We are not a military power, but a commercial nation; hence our policy is peace, and this should decide our course as a nation.

The true course of America is pointed out throughout this book; it is, peace if possible, and war only when unavoidable. Her true policy is, while she can, utterly to remove the cause of war; the course I propose is the right one.

First: The merging of Mexico and the United States into one nationality.

Second: The formation of an American commercial

confederation, with the City of Mexico, or one built on her plains, as the seat of the commercial congress of arbitrators.

Third: This congress to be the nucleus of the future commercial congress of the world, as described in chapter fifteen, page 73, of this book; also chapter sixteenth, page 78, and page 113, and note (d) on page 238, of this book.

Fourth: Under the circumstances the City of Mexico would become the free city of the world, her municipality to be her own, controlled by herself as a municipality, while all matters pertaining to the nations in common to be controlled by the international congress.

As I have now entirely closed this book, I now bid the reader a kind adieu. I have written this book, not only for the guidance of the future statesmen of America, but that the most ordinary citizens might gain a knowledge of the principles of government, thereby enabling them not only to become better men, but also better citizens, knowing how to preserve our glorious institutions in their purity through all time.

But, as a final adieu, I would beg and conjure most solemnly all who read this book to always demand of all candidates for the legislature, as well as those for congress, to pledge themselves to advocate the doctrine set forth in chapter one, on page 101 of this book. To use their utmost efforts to pass such an act, for on that depends the perpetuity of our government in its purity, as well as the saving of mankind from utter degradation. For by establishing such an order, all the glories I have described as the destiny of America will be achieved; but if such an act is not passed, then our republic will

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die, and man will retrograde into beastly barbarism, ignorance, tyranny, bloodshed, and misery untold. This will be for our children in the future of America. Its destiny is still within our control. How solemn, sacred, and serious this matter becomes when we look at it as it really is. America is in her transitional state at this time, and we hold her destiny in our hands. We can make of her a future paradisaical republic, or a detestable tyranny—a perfect reflex of hell on earth. Therefore, we should never forget our love for our kind—laying the foundation for their future good, as did our ancestors for us, for this is our own greatest good that we do all the good to others we can, that we may enjoy their good with them both here and hereafter—So **HELP US GOD!**



## APPENDIX, 1890.

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### NOTICE TO THE READER.

This is the third addition to the Statesman's Guide since first it was printed in 1870. The first addition commences at page 220, and ends at page 252, and was written in 1871. Second addition commences at page 253, and ends at page 302; was written in the year 1882. This third addition commences at page 303, and ends the book; it was written in part in 1887, and closed January 1, 1889. The first part of the book was written in the year 1868 and printed in 1870.

- This book has been much plagiarized, therefore these dates are mentioned, as will appear in the directory at close of the book.

### THE PRESENT AND FUTURE POLICY OF THE UNITED STATES.

It is recorded on page 294, that the United States would, in less than twenty-five years, annex all North America. This being her determined policy as well as her evident destiny, she should announce the same to all the nations of the world, and a special notice to England and Spain in relation to Canada and Cuba. She should notify these powers that the United States had resolved on the annexation of these two countries, yet were willing, in a commercial treaty, to pay for any properties they might have in these countries which they had a clear right to independent of the people of these countries; but if either of them refuses to

treat therefor, or give a quitclaim of sovereignty of these countries, then the United States, with the consent of the people of these countries, will assume sovereign control of them, if necessary, by force of arms. This the United States is forced to do as a choice between two evils, for the longer she waits the more desperate will be the struggle for acquisition.

These two powers, the one on the north, the other on the south, are a continual menace to America and her commerce, as they form nuclei from which these nations can operate against us; also, they check our network of commercial avenues now forming; therefore, the forecast of a true statesman would see the necessity of at once ending all foreign control of these countries; by treaty, if possible, but if not, then by war. And after this she should especially invite the attention of the American nations to the absolute necessity of building an international four-double-tracked railway, both to facilitate international commerce and mutual protection.

Its uses: The cause which calls for its construction will be treated of in detail hereafter, as well as how the means to build the roads are to be gotten and the mode of its management.

The above road is to be four-double-tracked; two for freight and two for passengers, so that no two trains will run in opposite directions on the same track at the same time; thereby the roads will be capable of more than five times the amount of service they would be capable of if trains ran on them in opposite directions; or, will be equal to ten single tracks of freight and ten of passengers, with absolute safety to both freight and passengers.

The above roads, their northern termini will be at the

most capacious port on our lakes, either Chicago or Milwaukee, or both, while the southern terminus will be at Buenos Ayres, in the Argentine Republic. The roads to run in the most direct route possible from Chicago to the City of Mexico; from thence direct through Central America to the United States of Colombia; thence passing through the north-western part of Brazil to Bolivia; thence across the north-western point of Paraguay to the Argentine Republic, where the roads terminate at the city of Buenos Ayres.

This road to be built by and with the mutual funds of the American nations; the freights and traveling fares not to exceed what will merely keep the roads in good repair, as the object of the road is to facilitate commerce by its cheapness, speed, and dispatch. This cheapness of freight and travel is only while on the great international road, but as soon as freight or passengers leave the road they are subject to the rates of fare as may be charged by the different roads that tap the great international road, as the road has no authority outside of its own limits. This leaves the home commerce of all and each of the nations free. They can tap the great road at any point wherever they please, by switches, whereby they become feeders as well as absorbers and dispensers of its commerce. A special branch would be necessary by several nations through whose territory this road does not pass, such as Chili, Peru, Ecuador, Venezuela, Guiana, and Uruguay; yet all the nations, even the United States, must tap it by switches in order to co-operate with the great road either as feeders or absorbers, as the great road is the grand artery of international commerce, controlled by an international committee called the court of commerce.

## COMMERCIAL OBJECT OF THE ROAD.

One of the great objects of this enterprise is the equalizing of the industries of the nations by a cheap mode of distributing the various products of art and nature, thereby one section becoming the consumer of the surplus products of another. Especially is this the case with the two or rather three Americas, for what is exuberant in one latitude is a luxury in the other; and, by this great road, the industries of one section feed the other, and mutually give each other employment.

This is one object of this enterprise. The next is, the building of this road and the tens of thousands of miles of its feeders as auxiliaries will give, directly and indirectly, employment to more than twenty millions of people—I mean in the building and maintaining of the road, independent of the other industries that are born from its inspirations, by affording a market for their products.

The above are the commercial benefits that inspire the American nations to build this road; yet there is another of equal importance, which, of itself, ought to inspire the building of this road as soon as possible. I mean a military necessity, for most assuredly as soon as the European monarchs have divided Europe, Asia, and Africa, with the islands, between themselves, and there being nothing more for them to grab, and seeing the rich prize of South America, the comparative weakness of each nation taken by itself, and knowing all that restrains them is the fear of the United States and her known declaration of non-interference, called the “Monroe doctrine.” But the temptation will become so great, seeing that it is the last chance for a grab, and the last chance with the last card that mon-

archy has to play against republicanism, therefore they will form a coalition of all the powers of Europe against the United States and the republics of Central and South America. Their iron and steel-clad ships will swarm the seas, and hold the United States in check, helpless to assist her sister republics until they have thoroughly conquered them and stationed powerful armies in all parts of the conquered countries, from whence they can invade and harass the United States. Then will appear the utility there was in the forecast that prompted the building of this road, for while all the American ports are closed, thereby destroying the co-operative powers of the American nations to assist each other by sea, this road will enable them to co-operate and strike from the center of the twin continents outward, as armies and munitions of war can be shipped on the great central road to any of its auxiliary feeders in the shortest possible time, and thus make it impossible for the combined forces of all Europe to conquer even the weakest of the American states or republics; therefore a closer relation should exist between us.

If the Monroe doctrine is really to be maintained as it should be, to the letter, then we can not too soon build this road; and, also, if we annex Mexico with Central America we will need it, for surely the building of the Panama canal means all this. When once that is completed, then look out for encroachments.

The United States, foreseeing these things, should forestall them by possessing Central America with Mexico, and not only build the above road conjointly with the other American powers, but build a ship canal of her own, or, rather, two of them; one through Nicaragua, the other by the way of the Isthmus of Tehuantepec. But the cry

will be, O, the immense cost of these enterprises! but we will retort with, O, the immense double benefits of these works! First, it gives employment to millions of men, thereby withdrawing them from the competition with their fellows in the factories and workshops, thereby changing the competition from the employes to the employers, for laborers, both skilled and unskilled, will become scarce in proportion to the demand. Thus we see this is done by distributing the occupations, and thereby the varieties of their productions; and with this comes a general diffusion of money, the purchasing medium of the productions of the different occupations. The want of this equal and general diffusion of money is what is disturbing the social and commercial world, for "a starving economy is not congenial to a high state of civilization." Therefore it is the evidence of perfect statesmanship that, when the occupations become demoralized and commerce irregular, with millions of men and women seeking employment, consequently want and crime prevail; we say, this is the time for the state to engage in these works, thereby readjusting the occupations by distributing the means of sustenance in the shape of money paid to the builders of these necessary public works. The idea of cost is not to overrule the more important idea of redistribution, for the nation can not become poorer by changing its money from one set of its citizens to another, for the nation still possesses it, but it is in the hands of those who actually need it. This change is a happy one, and is the evidence of true statesmanship.

Therefore, we would say, that true statesmanship would, at this time, dictate to the United States: first, to build a first-class war navy, irrespective of honest costs; second, fortify all her ports sufficiently to withstand all attacking



powers; third, to fill her armories and arsenals with the best of munitions of war—ordnance both for the navy and the ports, capable of competing with any now known; fourth, build the international railway as heretofore described; fifth, build the inter-ocean ship canals; sixth, improve all our navigable rivers, connecting the lakes with the rivers by ship canals; and, finally, never hesitate to spend money in public improvements on account of a false idea of economy, for this is a happy mode of redistribution.

Especially should the nation engage in these works at such times when the workshops and factories seem to be overstocked with applicants for work, and the stores and warehouses filled to repletion, all for the want of a general circulation of money. There are two reasons for why the government should at such times undertake such improvements: First, it can, at such times, obtain laborers, both skilled and unskilled, without in the least disturbing the productive energies of the nation in any of her many occupations, but actually relieve them from the menace of the superfluously abundant applicants for places, for which they have no employment. Their non-employment causing riotous strikes and coercions of the manufacturing communities, thereby making the matter still worse by the idleness it causes, and thereby checking the general distribution of money. Want, abject want, becomes sectional; riots ensue, and the moral tone of society is lowered, and a lowered civilization prevails.

The government, at this time, should press these works, and thereby relieve the community of its superabundant applicants for work. This answers two purposes, or, rather, three; first, it gives those who are idle employment, thereby relieving the overstocked factories and their employes from

competitors for place; second, the wages they earn assists in evenly distributing the money of the nation, upon which depends the energies of commerce; third, and the money now being in the hands of the general community more evenly divided, therefore all who have wants, be they as various as they may, are enabled to satisfy them. And by this means the overstocked stores and warehouses are emptied of their wares and goods. The stagnation thus is found not to be overproduction, but a want of a general distribution of the purchasing medium (money). This can never be otherwise whilst the one-half of the nation are idle and quarreling with the other half for their places of employment. Neither is it for the want of money throughout the commercial world, but it is the want of a regular and general distribution of the purchasing medium, which now has been achieved by the government employing the superabundant help, making of them purchasers with means to pay for all they want or need, and thus re-adjusting the various occupations and industries of the nation.

Thus it will be seen that there is no natural antagonism between capital and labor; the difficulty is between the laborers themselves in competing for place. This is the result of the demoralization of the occupations, caused by the want of their proper distribution, and this being accelerated and intensified by excessive foreign immigration to America, which should be restricted to that degree that it will not demoralize the American industries. There is one cause in particular which inspires foreign immigration to America which should be totally checked; that is, their easy enfranchisement with the right and privilege of holding office. This thought inspiring them, they become demoral-

ized as soon as they touch our shores. They being determined to exhibit their imagined talents, and knowing nothing of Americanism, reduce the elections to the grade of the horse race and dog fight, and think the more bluster they can make the more they will be appreciated and the sooner obtain an office, they being as vain of the pride of office as is the monkey of a brass band around his neck; and if they can not get an office their vanity for notoriety prompts them into the ring of the pugilist. Thus our whole civilization has been and still is being degraded by this foreign mode of bullying, and calls loudly to the true American to stop it, by denying them the right to hold office for twenty-one years or altogether, and then you will see a check to immigration. The foreign blusterer will then cease to defile our legislative halls and demoralize our elections, and swinging around on our streets with club in hand to abuse the rights of our citizens, while they exhibit the might of their dignity and the majesty of a policeman. Neither will you find them competing for place in our workshops at starvation wages. It is time this thing was attended to by our Congress, for if not, then every devil of a monarchical tyrant in Europe who hates Americanism and the American idea of self-government will send their trash over here to assist in our demoralization, for most assuredly they foresee that, ere long, there must be a crash between combined Europe and "the great republic;" and, as a writer on scientific statesmanship, I forewarn the American people. I speak fearlessly, not being a seeker for office. I care not what foreigners may say or think of me; I am an American, and Americanism is my religion. Therefore we would not advise the United States to dally long with Canada, and suffer England to fortify and arm

her to the teeth, for we must fight her some time, if England keeps possession of her; and this being unavoidable, the sooner the better for us. But if we can get her in a commercial treaty with her and England, then so much the better for both; but get her we must.

The United States should, without delay, make proposals to the Central American republics for their annexation, and let Mexico take her time, treating her all the time as a kind sister. With Cuba, time will determine her fate; but she must also be absorbed.

If our government should take the course we have prescribed there will be no more heard of the tyranny of capital over labor, for the works the government will engage in will employ all who wish employment. And when once the great international railway is finished, the keeping up of the road, with its running stock, will give employment to millions of men, and afford a continuous market for our iron; and the untold markets of the southern nations will drain our manufactories of all their surplus stores, receiving in return their productions of art, with the natural productions peculiar to the climates of each country; and thus make each a consumer of the other's superabundance, thereby mutually inspiring each other in their peculiar avocations. Thus ending all competition for places of employment, for the demand for help will be greater than the supply, for the very reason that the commercial demand exceeds the manufactured supply.

Now let the argus-eyed statesman span the circle of facts, and he will find all right so far as in relation to the three Americas; yet with the international affairs of the United States and the great nations of the world, those hundred eyes of the argus will see the positive necessity of a per-

manent understanding of the bounds or boundaries of each and all the empires, kingdoms, and republics of the world, with the mutual rights of each in all the others' territories. These should be strictly defined. This readjustment and delimitation of territories must take place in the commercial congress of the nations, as described in Note D, page 238 to 245, and in chapter 15, page 73, of this book. And after this congress is once established, then all international matters will be settled by this congress, for it will bear the same relation to the different nations as does the Supreme Court of the United States to the different states of the Union. It will be the high judicial court of the nations, or, rather, the commercial court of the world (great mother of all cities, chambers of commerce).

But now the "argus" turns his hundred eyes to the minutiae of social ethics—to the base of international ethics. But from this he dives to the depths of the bottom of all rights—the base of the constitutional nature of all things. This being discovered, he commences his social combinations and to emerge to the surface, carrying these first principles with him; then arranges them into a code of laws, and thereby establishes a civilization of justice and equal rights for all. But in his reviewing of the fields of the present social world—the effects of the abuse of commerce by the undue influence of the magic power of money—he sees the world in a terrible state of demoralization. The majority, like "Esau," have sold out to the acute capitalists, for money buys capital, and capital yields again ten times the money it first cost; and this again ten times doubled in money; and this ten times doubled money buys ten times its value in fresh capital, the values consisting in the intrinsic properties of the capital. These in-



trinsic properties are evolved or brought forth as wealth by the skill of labor. This labor and skill is paid for by a fraction in money of the price of the evolved properties of the capital it worked upon. Thus this capital yields ten cents to the capitalist for every cent the laborer gets, thereby enabling the capitalist to enslave the workingmen by the magic influence of money. This evil can not be corrected so long as these conditions exist, for the magical power of money will exist in spite of all legislation, as also will the intrinsicities of capital, with the susceptibilities of all mankind to the bewitching influence of money.

The meshes wherein the social and commercial world are now entangled have been weaving and netting for thousands of years. The A and B of the beginning of this matter was with the Phenicians, they being the begetters of the arts and sciences. With them originated the art of the manufactory, the art of extracting the intrinsic wealth from capital which prompted commerce. This commerce prompted navigation, which evolved the art of shipbuilding, they having learned the secret mysteries of the hidden intrinsic properties of the various substances and their wonderful wealth when called forth by art, as did Tubal Cain. They first shipped their goods to other nations, exchanging them for raw materials for their factories, every time doubling from ten to one hundred times the original values. This soon suggested the necessity of a fictitious medium of exchange, with the smallest possible bulk in proportion to its commercial value. But, previous to this, they had invented the alphabet and arithmetic, with geometry, and a knowledge of astronomy. The first two were necessary to them as merchants in keeping accounts, whilst geometry and astronomy were necessary in



navigation or the nautical art. But now comes the key to the magic of commerce, the magical wand of all earthly power, "the almighty dollar," "the silver god," with his majesty, "the imperial golden doubloon." The invention of these commercial gods was for convenience. Their magic consisted in their divinity, which was their commercial values. They would buy any thing and every thing to the value of their faces. For this reason were they preferred above all other orders of wealth, as they were exchangeable in value in all the commercial world. There was still a greater reason for this, namely, "superstition." The superstition connected therewith was the base of its magic, for the whole world at that time was pagan and astrologic in its faith. "Jupiter" was the supreme ruler of the universe, and "Juno" was his queen. Temples to Juno were built every-where; so the Phenicians coined the first money in the temple of "Juno Moneta," and with the likeness of Juno on one side and Jupiter on the other, with the exact commercial value in letters or figures stamped or engraven thereon. This gave it its wonderful "fiat" or commercial power. Ever since it has been buying every thing, thereby making the rich still richer, and the poor still poorer; and what has still more facilitated the effects of this golden god and goddess is the wonderful productions of machinery. The inventive genius of man has so improved different orders of mechanism that man now commands the elements, and they obey him. Every machine does the work of ten men, thereby leaving nine-tenths of the population idle, except on farms, where it affects less. This is the evil effect of the abuse which the magic of money has had on the arts of production and its commerce.

The climax has been attained. Capital, machinery, and their master, "money," have ruined the commerce of the world. They three have killed themselves. First, the greed for money has monopolized capital, which prompted invention of machinery, by which, as by magic, the intrinsic values were brought forth with but one-tenth the cost of the evolved wealth. Therefore the money staid in the banks of the capitalists, so that now nine-tenths of the people have no money wherewith to buy any thing, they having been kept idle by the wonderful productive energies of the new machinery.

Now we see how the greed for money invented the machinery which threw nine-tenths of the people out of employment, and consequently out of the circle of the commercial world, so that so far as commerce is concerned they are dead. This is the abusive effect of money by greedy capitalists.

And now is the time when commerce is dead, the people starving, the capitalists crazy, murder and theft unchecked, and suicides are common—yes, now is the time when all, even the greedy capitalists, pray for the argus-eyed statesman to lead them out of the wilderness. All exclaim: "Shall he untie the gordian knot or cut it?" All again exclaim: "Any thing that will relieve us and again equalize matters!" The answer comes: "It shall be unraveled."

And the first process of unraveling is contained in the policy of international Americanism, which will employ tens of millions of men, and again re-establish commerce by a general diffusion of money.

This evil, which has just at this time attained its climax, has been in its course of incubation for the last four thou-

sand years. Man's moral nature has not kept pace with his intellectual and mechanical skill. Man has attained perfection in mechanics while the morals slept, consequently he is viciously wise, selfish, and brutal. The fool and the villain have usurped the place of the statesman, and now the nations mourn, for "the fool reigneth."

As the abuse of the use of money has wrought all these evils by a false commerce, therefore to restore matters so as to correspond with the highest ideas of social ethics without checking man in his developments, but when all will receive an equally good education, with ample means of comfort; we say, to bring about such conditions, money must be used in a legitimate way, so as to again buy back homes for those who, by the false use of money, have been made homeless. For all true statesmen know that if the real estates were divided equally every ten years, and all being left free to buy and sell, which is their natural right, money, with its magic influence, will buy it all back, and the shrewd will own it again. Therefore the statesman is forced to adopt quite a different course. First, a counter banking system; second, a counter order of title to homesteads; third, a new and more perfect system of education—a forced education, with the state furnishing all the books, as well as all the needed stationery. All children between the ages of eight years and fourteen, if in proper health and sanity of mind, to attend school four to five days per week for ten months each year, four hours per day—pure science and art to be taught, exclusive of all religious theories or dogmas—none of the churches to be allowed to interfere in the least in these common schools. The books to be graded and alike in all the schools of the state. In each school the books will be deposited in proper

book-cases in the school-house of the district, under the care of the supervisors and the teachers they may employ, subject to the school board of the city, township, or county ; and they all subject to the state and its proper officers.

The object of this forced education is, that the poor shall be equally well educated as are the rich ; therefore it shall be the duty of the inspectors to see that all children of the proper age are attending the schools, and if not, then they must see why they do not attend ; and if it is for want of clothing, shoes, or actual necessities of life, then, if by investigation it is found that these wants are honest and not the result of vice or want of economy, then these children shall be provided with suitable apparel at public cost, and the children forced to attend school. But if the parents are immoral, and not being fit to raise children, then the children are to be taken from them and brought up in a proper nursery, such as the State Farm at Lancaster, Ohio, where the same order of education will prevail.

No excuse will be accepted from religious societies or any of their members, saying, that their children are attending their own private schools, and receiving a sectarian education. This will be a misdemeanor, as no children will be allowed to absent themselves from the common schools until after they are fourteen years old ; and after they have attained that age they can choose their own order of schooling, independent of their parents or any one else ; but if they choose to still abide in the common schools, then the state pays therefor ; and if they choose any other, they themselves must pay the expenses.

#### THE BANKING SYSTEM.

The object of the counter-banking system is to counter-

act the magic purchasing influence of money in the hands of the speculative capitalists, thereby enabling the poor to purchase themselves homes, and by the counter order of title to secure these homes against the magic influence of money (these titles not being negotiable).

Knowing that all wealth is the product of labor as evolved from capital, also that a high state of civilization can not obtain without an equal and general education of the masses; otherwise the learned will enslave the unlearned; and also knowing that the higher and more general the education, the nobler and more divine the civilization that springs therefrom; and that to attain this as a finality, it is necessary that all should be possessed of at least a competency of wealth, so as to square their circumstances with the state and grade of the civilization then in vogue, or such as we expect to inaugurate, for, as an effect, it must have its proper causes to spring from, and they are those as stated heretofore. First, a general competency; second, a general and brilliant education as its consequence. But all will see that, in order to attain and also maintain this, it is necessary that the statesman shall inaugurate the two systems as above stated, otherwise the magic influence of money will disrupt in a very short time all equalizations there may be made in the wealth of the nation.

Like Faust's contract with the devil: the devil was to build a first-class paved road in advance of his swift chariot, and this paving to be torn up behind the chariot continually at the same distance, and placed in advance; and if the devil could not do this, then Faust was the victor over the devil. But the devil succeeded. So it would be with the equalization of wealth, with the people unequally educated, and subject to the magical influence of money,



the wealth would all return again to the astute capitalists. As the shade precedes the fleeing horse, so also follows the sunshine; and so also will disruption follow construction if not secured against the tempting influence of money. This the statesman knows, which forces him into the most profound series of thoughts, which suggests not only a temporary relief, but a permanent cure—one in whose attributes are contained the elements of a continuous readjustment into a harmonious fixity of permanent homes, with a competency of the necessities of life to each and all. The first of which is the readjustment of the avocations into their proper proportions, thereby avoiding a competition for place in either of them, as well as an overproduction of either of the avocations, for each becomes the consumer in part of all the rest. This readjustment of the various trades lays the foundation of an equal distribution of money, which enables all to purchase the various matters they want, which, when done, empties all the stores, and makes room for new wares and goods, thus creating a demand for labor in all the manufactories, with higher wages, or such as will be the equal of labor in each avocation, thereby securing a better tone of morals, as all are now harmonized by being equalized.

All the above facts and principles are contained in the suggestions that have already been made.

It is not to be supposed that the statesman will advise a retrogression in the process of manufactures; that is, to dispense with labor-saving machinery, so that to satisfy the wants of man in a high state of luxury all would be forced to labor after the old order of the savage ages, at least twelve hours per day, and with this dull order of things retrograde back into a corresponding savage state of civil-



ization. This the statesman knows is contrary to the laws of man's destiny, for the production of labor-saving machinery is the legitimate result of man's unfolding nature as a mechanic; but in the distributing philosophy which pertains to the statesman, man is woefully deficient, but necessity will teach him. And thus he finds that the first act he is forced into is the redistribution of the occupations, so that they do not encroach on each other, whilst all have employment, and none are forced to be idle or in competition with their fellow workmen. Thus commerce will be regular, prices not fluctuate, wages regular and even in each occupation after its kind—all being equally educated and efficient as employes or capitalists.

The statesman now sees that, in order to inspire a higher taste for luxury, and a more refined and equalized education, and thereby a nobler civilization—he finds that he must expand the area of commerce, which he does, by the policy of annexing all North America; then, by treaty, building the great international railway, whose commerce will stimulate all manner of industries, thereby equalizing the circulation of money, and give a chance of competency and a home to all who wish it. And they now having homes, the fluctuation of commerce does not affect them as it otherwise would, they now being able to withstand its fluctuations.

But the counter-banking system and new order of homestead titles are the things yet to be explained.

Home: The desire and love for home and its associations are the dearest objects that affect all civilized human beings. The family circle is the place where all morals begin; and, without a home, the morals are lax and of a low order; and, even when the family have a home, and

that home is a mere leased one, the morals are affected thereby, and in a measure are degraded, being servile; so that if the highest possible morals are to be attained they must be cultivated in homes whose titles belong to the occupants. If this is so, then the nation whose statesmen neglect the opportunities they may have to so legislate as that all who wish and strive for may have homes; we say, such statesmen are criminal in a degree they think not of, for they lay the foundation for vice and misery untold. And to avoid this sin, as a writer, we propose the following order:

Knowing the magic power of money to buy all things, and in a measure to counteract this by the very same magical force guarded by legislation, viz, that all building associations be chartered as banks of loan, their loans to be restricted to homestead buildings and farms; and particularly in the building of houses for homes, upon which the building association would be required to take out a mortgage, with six (or less) per cent interest until paid; no other security being allowed or sale permitted so long as the interest is paid. The property to be insured in the name of the building association. And if the association neglect to insure, and the house be destroyed, it will be at the loss of the association, with damage to its true owners sufficient to pay the rent while they are rebuilding the house.

In this order of building, by the building associations, the advantage is in this, that the bank can not sell the property as long as the owner pays the interest on the mortgage. It gives him time, with small cost of interest, to pay for his home, and when paid for, he can sell or keep it.

But the greatest and most permanent benefits of these homesteads is, where the state, city, or United States deeds an open lot or farm to a family as a home forever, without the power of alienation within the lifetime of both husband and wife, and also if both husband and wife should die, and any of their children be minors, this property can not be sold, as it still is a guarantee that the minor children shall be properly brought up and educated; not until all the children are twenty-one years of age, and both parents dead, can this property be sold by its owners, as no outside claim of debt can hold this property.

The object is, in greater part, to secure to all mothers and their children the blessings and comforts of a home, with equal chances of a good education with all others of their neighbors, so that, if the husband dies, the home is left with the widow, that she may educate her children; and if then the widow dies, the children being minors, the property is reserved to them as a guarantee of their proper education, the education being a forced one, yet free as to expense of schooling.

This last order of homestead, which is inalienable and not liable for debt, is the gift of the general government, as described in chapter 1, in second part of this book, page 101, and throughout the entire book, called "the enabling act."

This certainly is what the United States must do, if still she wishes to hold the ascendant that leads to the perfection of man's nature, which truly is her mission; and when she errs therein she lays the foundation of revolution against herself, as being unworthy her high calling as the political savior of the human race.

Thus we think, with the avocations perfectly readjusted,

and the sphere of commerce so enlarged by the building of proper avenues of commerce, so that the products of the different avocations of the nations, as well as the different climatic productions of the world, can find their mutual consumers with the least possible loss of time and expense of carriage. This will insure an even and rapid diffusion of money, and thereby equalize values, so that he who wishes may purchase himself a home, and hold it independent of all mankind, wherein he may exercise the divine rights of his own personal divinity conjointly with the great divinity of the universe (or liberty of conscience).

Never forgetting that as we do to others so shall it return to us, so that if the manufacturer pays low wages these wages determine the price of his productions, and they will sell equally low. Therefore how foolish it is to suppose that there is the least shade of inharmony between capital and labor. The capitalists who howl, as well as the laborers who shriek about their natural inharmony, are either fools or knaves. For first distribute and readjust the avocations, thereby equalizing the productions corresponding with the demands or wants of the commercial world, and wages will be regulated by the profits the capitalists can afford; for if labor receives more than this then capitalists fail for want of profits; and the first to feel their failure are the laboring employees. And for the good of all mankind the statesman sees that his duty is, first, to protect the capitalist in his rights, thereby assuring the laborer employment and the community an undisturbed commerce.

Capital precedes labor, and will, through the eternities, control labor, as the cosmic in nature always controls the

homic ; not only labor, both skilled and unskilled, but the capitalists themselves ; for capital has its intrinsicities from the eternities, and is not dependent on the capitalists for a single shade of its properties ; but those properties can only be evolved by art conjointly with nature, so as to be useful to man ; and the office of the capitalist is to judge of their intrinsic properties, gather them together in quantities sufficient to warrant him in employing men and machinery whereby to prepare those intrinsicities for man's use ; and, not stopping there, but carry them to market, for which he receives the then current price of their values in money. This all must be done by the capitalist before his employes can get any thing for their labor. Does not the statesman see by this that the capitalist is first in order as an operator, and must necessarily be possessed of a more extensive knowledge of things than is the mere mechanic, and that the commerce of the world depends on them as a class ? Therefore they are as the head, to manage, while the mechanics are as the hands, by which the capitalists as the head evolve the commercials from the intrinsicities of capital.

Thus every act of a strike is a sin against the entire commercial world, as also it is against every one who labors for a living ; as just in so far as labor ceases, just to that degree is money checked in its diffusion and equal distribution among the working classes, thereby robbing them of the means to purchase the very articles that are clogging the markets, which causes the lowering of the prices of their own labor.

This the argus-eyed statesman sees, and is justified in making laws which will treat all strikers as criminals against commerce and the commercial world. The com-



binning together, in order to coerce the manufacturing capitalist, is a mild attempt at robbery and piracy. This the government should prevent; first, by protecting the capitalists; second, by severe penalties on those who participate in these coercive strikes, and the concocters of such mobs to be not only fined heavily, but imprisoned, for the fact is it is treason against the present civilization of the world, or else an act of lunacy. For surely the capitalists are not to blame, neither for the low prices, nor yet for the want of employment; he is as helpless in these matters as are the laboring community, for he himself is subject to the great principles of demand, which regulates the amount of production and its relative commercial values; and the amount of production in demand will determine the number of employes he can hire; and the price of his manufactured goods or wares will regulate and determine the price he can pay for their production; and he, being versed in these matters, as this is his special lifetime study, he knows better how much he can pay his employes than they do. Besides all this, the mechanic knows that if the profits are very great, these very profits will invite competition, and wages will rise until the competition ceases. Therefore the statesman knows that the mass of strikers are ignorant of the cause of these depressions in commercial values, laying them to the charge of the capitalists, and are inspired to seek redress from them; hence they are easily gulled by unprincipled demagogues, who seek by this means to ride into office on the backs of these deluded men. These demagogues know no more of the cause, nor yet of the cure of these matters, than does the man in the moon. Nine out of ten are mere political ignoramuses, seeking notoriety, with the big name of "statesman"



hitched to their own. Such men are a curse to all mankind.

All these matters that now agitate the civilized world, their regulation and readjustment belong to the argus-eyed statesman, who can see at a glance every angle in the circle of the commercial and political world; yes, span the circle of humanity as by geometric and mathematic certainty. Until that is done, the politician, as the owl, may hoot, while the laborer, as the wolf, will howl, for neither of them knows what ails them, nor where to seek a remedy.

We have stated the case fairly in our previous remarks, that the capitalists with their capital, and the mechanics with their skill, are as mutually dependent on each other as are the heart, lungs, and stomach with the rest of the viscera and the head and brains, each being a link in the chain of mutual dependence, the one on the other.

As soon as there is a general competition for place, then we know that the avocations are unequalized and disrupted, and the duty of the officers of organized labor is to find places for those who overstock the demand in that particular branch of work; and just in so far as they succeed, just so far will they be able to control wages by creating a demand therefor.

This is the point, the fulcrum, which determines the price of labor, and if so, then the statesman sees the necessity of enlarging the area of the demand for labor by public works, thereby extending the avenues of commerce, by which the occupations are regulated, which has already been noted. And as agriculture is the first and greatest of them all, and very irregular in its results on account of irregularity of seasons, thereby eternally changing prices and disturbing the commerce of the world; and for this irregu-

larity, both in price and demand for labor, the statesman is forced in his economy to adopt a condition that will adjust itself to these variations, as do the ventricles of the heart to the blood. Thus he finds that a secured homestead will neutralize these pressures and counteract their irregularities, and especially so where there are lands for cultivation, as thereby they not only save rent, but produce, in a measure, their own subsistence. But even where there are no lands for cultivation, the bare saving of rents will allow for much pressure caused by the variations of price for labor, or even short cessations therefrom.

Seeing these things, and knowing that the capitalists can not regulate wages, and that fluctuations in commerce as well as prices can never be regulated into a fixity, neither by political parties, capitalists, nor statesmen, therefore we have suggested the advisability of a tax sufficient on all the wealth of the United States to give to all married couples a home inalienable for debt, or untransferable by contract, as heretofore stated. The mode of gathering this tax has repeatedly been stated, as well as the impracticability of a general non-ownership of real properties as being contrary to man's nature.

For if man is capable of self-government he has the natural right of choice of things, and no two persons are alike in their tastes or fancies, therefore they can never agree as to the uses of things they might have in common; but each having the right to contract, buy, or sell, which right grows out of their acknowledged capacity of self-government. And they have also the right to sell as well as purchase; and having these two rights, both of sale and purchase, they have the right to hold this property, from the very fact of the right of purchase, and the conceded

capacity of knowing how to rule their own affairs—and by this purchase have gained the transfer and quitclaim from all others (which their acquisitiveness will hold and their combativeness defend). Therefore the rights of property are sacred in the minds of all moral beings; therefore this being known, and the right to hold property being considered sacred, and the sale thereof acknowledged by all, and money, for its convenience, being preferred above all other species of property, with its wonderful bewitching influence, and man's rights to buy and sell. Therefore there is no use of equalizing the division of property, for the magic power of money will continually disrupt this equalization. And to rob mankind of the right of contract and self-government is to rob him of the attributes of his own soul. This being known, this sort of an idea of a commune is dismissed as being impossible, and the nearest practicable thing to it is the taxing of all wealth per dollar, sufficient to give homes to all who deserve them. But under true statesmanship this will never be necessary, for all, when afforded a proper chance to labor, will earn their own homes, and hold them unincumbered by all others' rights or dictation.

But here is the mighty problem: Who is going to give us such a code of statesmanship, and thereby educate the masses, so that tens of thousands of argus-eyed statesmen will spring forth to lead the people, these arguses being true and honest as was Aristides, and wise as Solomon and Haroun-Alraschid, caliph of Bagdad?

No, no; the people will not instruct themselves. There will be no such statesmen by the thousands. The demagogue will rule to ruin, while he lays the evils of his own folly to the charge of the capitalists.

Now you ask us, where is the fault? We answer, with the people—the political ignorance of the masses—they being too stingy to buy books or too lazy for mental work, therefore are gulled by the demagogue. For surely if they were wise they would see that the capitalists are not in fault. It is their own kind, their brother workmen, who are their antagonists. Therefore take away the superabundance of help, and all will be right. And, to remove this competition by affording employment to all who wish it, is the only remedy for the labor problem. This, we think, would be attained by the policy being adopted as advocated in these essays.

And if all the nations should adopt a similar course and cease their warring, there would be no emigrations caused by fear of war or abject poverty. The equilibrium of labor would not be disturbed to any great extent at any point of the commercial world at the same time. And, with the provision of homes to the majority of families, this would admit of an elasticity to the pressure of want, so that the reactions of commercial pressure of over or under production would scarcely be felt, and would be easily maintained.

So we would say to those agitators of the peace of the world, you are entirely mistaken in the cause of your trouble. It is not the capitalists who are your enemies, but yourselves are your own enemies.

The fools' idea of the labor problem is to let all other species of wealth or properties go free of taxation, and levy all taxes for all purposes on land, this being the only species of property taxable in their code of social economy. This would work its own ruin in the start; but the one-eyed beings who claim a knowledge of statesmanship can not

see this, they not knowing that the demoralizing of the occupations is what causes the demoralization of commerce. And the commerce of the world being demoralized, the circulation of money is unequally distributed; the populations rush to the great centers or to the manufacturing cities; then commences the competition for place, and with this comes still greater depressions in prices, for the very reason that those who should be purchasers are idle, and have no means wherewith to purchase. And the demoralization grows still worse, for the necessities of life now grow dearer as a consequence. This is caused by the strain it has on agriculture. But you ask us, "Why is this strain?" The thing is so ridiculously plain that we wonder at the question being asked; for if the price of land is low its products will be cheap; but, with extortionately high taxes, the price of the productions will be equally high, even if the land is a gift to the holder; so if, as it is now, the agriculturists pay less than one-tenth of the revenues necessary to run and support all species of the American nation's governments, both national and state, with their minutiae, as counties, townships, and municipalities, yet with this one-tenth of the present taxes of the nation they are forced, in order to make it pay, to charge one dollar per bushel for wheat, and five dollars a barrel for flour; so that, according to these men's economy, ten times the present tax must be levied on land; so that, to make agriculture pay a profit over these taxes, the farmer must have ten dollars per bushel for wheat, and forty to fifty dollars a barrel for flour; and all other products of the farm equally dear. Now, with the cities full of contestants for employment at the lowest possible price, what exchange can there be between the low-priced productions of the cities and the



enormous prices of the farmer's productions? There can be no exchange. This will have a double evil effect. First, it will utterly ruin agriculture, by driving the agriculturists off of their farms, as their products are too dear for any one to purchase. They thereby are unable to pay the taxes. They finally go into the cities, which are already overburdened with tramps, beggars, thieves, and murderers. If this policy were adopted, civilization would suddenly cease, for the disproportion of prices of the necessities of life and those of the manufactories could never enter the same system of commerce, for it would take ten days' work to earn one day's bread. And the population now all being in the cities contending for place, and there being none, as all the manufactories having ceased for want of patronage, civilization ceases; for the fool as a knave reigneth, and non-ownership of property in land is complete. This is the single tax system.

The very contrary of these men's policy is the true one. First, secure to all who wish and need it a home, with an inalienable title for debt. This will keep lands in their proportional price low, with the same per cent of tax per dollar on their true values as on all other wealth. This will have the tendency of equalizing the occupations, and thereby harmonize commercial values, and give a regular distribution of money. For land is the safety valve of the occupations, the readjuster of commerce, upon which all our civilization hangs.

In this policy it is the object of the statesman to keep the price of farming land low, so as to cause a tendency of the majority of the people to seek small farms, especially near the cities. By this tendency he expects to drain the



cities of all their useless population, and make them useful both to themselves and the cities; to the cities by the horticultural products he will furnish their markets. But, to themselves first, that on these farms nature becomes their ally, as nature works for them day and night; he plows the ground and sows his wheat, and nature kindly gives him a crop; he plants all varieties of seeds, and nature, true to herself in every species, gives to him most abundantly her rewards. While he sleeps, his meadows and pastures grow, and his various animals feast thereon; his orchard and vineyards bloom and bear most abundantly, with but a pleasurable care and toil in their pruning. To him nature is profuse in her productions; most lavishly is he rewarded, as if to draw man close to herself and far from the city.

Now the statesman sees that this surplus product of nature is what the farmer has to exchange with the other occupations for those things they manufacture which he needs; and that the entire populations of all the cities are dependent on the farmer as nature's agent to feed the human race. And they, looking upon him as a benefactor, and knowing, that to distress him, is the prelude to their own distress.

Therefore, when they are educated as statesmen (as all Americans ought to be), they will cry for cheap land, with positive right of title and low rate of taxation. This having a double result; first, to drive the excess of population out of the cities, thereby relieving the remainder from them as competitors; and these now being added to the productive agriculturist, cheapens the necessities of life to those who still remain in the cities; second, and these now being on small farms are changed from beggary to affluence;

they become purchasers of the manufactories which, before, had no work for them, thereby strengthening all by equalizing the occupations, whereby commerce becomes regular by the more equal diffusion of money. Thus we see that agriculture is the great safety valve that regulates the commerce of the world, for it is self-supporting, and will bear any amount of pressure, if untaxed and left free. This the statesman knows, and scorns the fool's idea of taxing land to the death of agriculture, thereby killing the "goose" of commerce in order that the cities might have "one golden egg" upon which the demagogue could feast.

Such men with such policies do not belong to the argus family of statesmen, but are mere "one-eyed cyclops," yet not a "Polyphemus." (The argus is a figure of jealousy, but in this book it is used as a figure of the all-seeing statesman.)

In closing these remarks on international and social ethics, all who read this book will ask, where are the lines by which we judge a nation as a people distinct from their international relations? Can a nation exist without a principal of communism and socialism in it? Yet, if it can, can a nation exist which is a perfect commune of socialists? And this nation being a perfect commune of socialists, can there be an entire independent individuality secured to each and all citizens independent of each other as individuals, and yet not affect the communistic principle which holds them together as a nation? Yet with all this, can there be true harmony, true sociability in this order, so as to form a perfect commune as a nation?

We will answer: There can be no perfect nation with a perfect civilization wherein all these principles do not exist

in their perfection, each principle having its distinctive sphere, beyond which it ceases.

The man who tries to form even the idea of a perfect nation, without a principle of communism in it, will have no sociability therein, consequently no adhesiveness or morals; and having nothing in common or no communism, the individuals will neither adhere nor cohere for want of an interest in common. Therefore there will be no socialism, and the scheme fails for want of an attractive principle, drawing each to a common center. Therefore no perfect nation can be organized without a principle in common to hold them together as an entity or entirety.

But the idea of a commune without distinctive individuals therein is equally impossible, as a simple can not be a community, for a community is a harmonized multitude; yet this multitude is drawn together by a distinct principle of interest in common. This principle is a simple, and holds a point in common in each and all the individuals, thereby harmonizing them in that wherein they are alike, without in the least infringing upon their contrary differentiations which constitutes their independent individualities as distinctive beings. These distinctives must be considered sacred and inviolable by all. (See definition of genus and species in the new code of law pleadings.)

Thus when every one is left absolutely free in that wherein he is positively a distinctive being, and is held in society by that peculiar point or trait of his own nature, wherein he agrees with all the other members in the circle, then this is a perfect social commune—a perfect republic. (See its basis on page 277 to 282 of this book.)

But the separate distinctive individualities which can never be merged into this commune are the base of each

distinctive individual's character, and the base from which to judge his rights as an individual. These distinctive rights can never be brought into any court of the community (without it is for their protection); they are the private inviolable rights, whose judge sits silently in every man's mind and judges for itself.

I will here add that the laws that classify for logical purposes the genera into their grand generic orders of classes, then each genus into its species, the classifying of these species into sub-classes, whereby we find the rule by which we separate the genus in question into its species by their recognized differentias; and these differentias, as species, are held together as a family by their similes, which is their generic line; and all, as a family, being united, constitutes their peculiar genus, or, as in statesmanship, the "commune or nation." The similar polarities that hold the otherwise antagonistic elements of the species together as a genus are the same as the socialism of the nation. But too much socialism destroys the distinctiveness of the individuals in the commune, and thereby becomes a tyranny, by forcing the loss of the independence of man's private personal rights.

In conclusion, we will say that men, calling themselves statesmen, and seeking to lead the people whilst they themselves know nothing of the general classification of man's rights, nor of the wisdom of a perfect social economy, so as to embrace in it the infallible ethics of eternal justice, such men should be discarded and rebuked as the worst of man's enemies.

How much better would it be for the nations to adopt the policy advocated in this book than to retain the present order; that is, taking England for an example. Let her

tax the entire wealth of her empire equally per dollar, and apply this tax to the purpose of shipping her starving poor into her unoccupied territories; give them inalienable titles to one, two, or three hundred acres of land, with the means to support themselves, as described in the enabling acts in this book. She would not only get rid of them in parts of her vast empire, whereas they, on account of their helpless poverty, are now a curse to themselves as well as to those who have ample wealth, but she would thereby enlarge the sphere of her commerce, as these regenerated people would thereby become staunch buyers of her surplus manufactured goods. She could, in every ten years, plant a community of much more value to herself as a manufacturing nation than she could conquer by force of arms with ten times the same cost. Therefore is not this the wiser course for her to take? And if this is the wiser course for England, then it is equally wise for all other nations to follow, especially such as Russia. Then let them disband their armies and cease to strive to conquer other nations, and turn the force of their wealth upon themselves, and regenerate their own people by regenerating their own empires. This will save each nation from the curse of uninvited immigration from all others, and extend the area of commerce without international jealousies or cause of war. Then the nations will be ready for a court of commerce of international arbitration.

But as money is the divinity that inspires and also regulates commerce, there should be an international or world's coin struck and coined by this congress. This coin should be gold, as silver is too bulky. The gold coin to be \$5, \$10, \$20, \$25, \$50, \$100. The silver coins to be as each nation wished, as it will be the home or domestic money;



with paper. These home moneys, not being sought for by foreigners, will have a tendency to keep the markets more even and prices regular. Thus silver will be decidedly the domestic money in our small transactions, and paper, as greenbacks, will be the exchange for merchants in their banking and internal shippings, gold checks to be issued by the international congress on the international sub-treasury.

As paper money will be used in amounts ten to twenty times the amount of silver, and silver ten times the amount to that of gold, therefore they should bear very nearly this proportion in our circulating mediums.

This brings us to a dilemma in relation to the relative amounts of gold, silver, and greenbacks as a currency, whereby properties are exchanged from holder to holder.

Thus: It is said that our wealth doubles once in ten years, therefore its representative medium (money) must also be doubled, or the relative values will change as the proportions are disturbed. Therefore the gold coin, the silver and paper, must double also. This, with gold, is impossible, even at this time, as the whole world does not dig half enough to keep the United States in her proper proportion, leaving the other nations out of the calculation. Silver may hold its proportion for yet fifty years to come.

Supposing one-thirtieth part of our wealth to be in money, and in 1880 our wealth was sixty thousand millions, and the money part was two thousand millions; and in 1890 it will be one hundred and twenty thousand millions; and the money part should be four thousand millions; and this doubling every ten years, where would the proportion of gold come from? The whole world could



not furnish the one-tenth part necessary to keep up the proportion of gold for the United States, leave alone the rest of the nations, so that in less than fifty years nine-tenths of our currency will be silver and greenbacks.

So the reader will see from what has been said that it is time to dismiss the one-eyed cyclops and hunt out the argus-eyed statesmen, and intrust them with the governments of the world, and submit to them the arbitrament of the affairs of mankind.

And with this will be inaugurated the grand policy of taxing all wealth alike per dollar, sufficient to pay all public expenses; and over this a sufficient tax to pay for a comfortable home for all families who wish such homes. And then with the new order of a forced education, and a competency assured to all who deserve it, the way will be left open to all men to exercise their difference in talents; to gain all the wealth they can in fair and honest commercial transactions with the rest of mankind; and this wealth to be assured to them, the right and title whereof is only transferable by themselves to whomsoever they see fit; and this transfer to be recognized and respected by all mankind as the legitimate result of the universally acknowledged capacity of man to govern himself; yet it being acknowledged by all that every man's best interest is the best subserved when his fellowmen are in comfortable circumstances. Therefore all this aforesaid wealth has been accumulated with the understanding and the laws of the nation to the same effect, that a free commerce shall not work so as to entirely impoverish the unwary part of society. Therefore this enabling tax, whereby all give back again a part of their accumulated wealth to those who are unfortunate, so as to raise them, with their children, up to the

grade of the civilization then in vogue. This is their best interest, as a better civilization is thereby made possible; and one of the great causes of this better civilization is that all are free, and are protected in their personal rights; and these rights being classified and respected, all feel secure.

This mode is certainly preferable to that which equalizes wealth by a non-ownership of real wealth, for this leaves all citizens free in all their various phases of humanity. They can swell or shrink to suit each his own personal inspirations, and are only amenable one to another when they infringe on each others' rights. This sort of order constitutes a perfect republic, with man free in all of his humanity to act in accord with his highest inspirations, always repelling all temptations to wrong his fellows, or himself to be wronged.

The other mode at once robs him of all his individuality, his ambition and manhood. It coops him up, as did Saint Patrick his last big snake, and casts him into the lake of anarchy, there to be enslaved by the ghost of a nonentity, called a commune of men, where none have a distinctive individuality, for all sense of honor, ambition, or pride of distinction of manhood are dead—a heterogeneous mass of conquered intellects; destitute of morals; slunk back into chaotic and moral death—end of humanity on earth—and shame to the designer of man as the conqueror of the universe. For the mighty voice of the soul of the universe (the God) exclaims: "Man shall rule! Man shall be free, for man is capable of self-government." Therefore every man must control his own affairs, and rule them absolutely after his own tastes; if not, he is not free, and humanity is a failure.

But in those days the present jury system will be done away with, and judges of law will take their place. A new code of law pleadings will supersede the present statutory system. In the new system the guide to the line of rights will be traced from the primaries in their individual constitutional essences, as is the case in the primary atoms in physiology. In that the atom is eternally the same, and its law never changes. This principle holds good with all the atoms of the universe in their classes, both as while in their compounds or as simples. These properties constitute their chemicals, and are the base of all physicalities, as are the liquid sounds of the alphabet the base of orthography in forming words. Therefore, by analogy, a similar law is found in the atoms that fit them for their union in all physical forms, as are the liquid sounds of the letters in orthography; also, the mind in its classes of thoughts, combine in the same way to form ideas, these ideas to form opinions, and these opinions to form judgments, which are the ultimate of the laws of the primary thoughts combined. This certainly is a proper and good system of induction and deduction as to the laws of physical nature, as well as to metaphysics. This now being discovered, we have a rule whereby to judge correctly of any disputed right, by tracing it back to the primaries, then out through all their combinations, which constitutes an infallible judgment.

And, as with the chemical properties of the atoms, which properties are retained through all material phenomena, so too are the individual rights of man continued in and through all possible combinations of corporations that man's wonderful nature fits him for.

These first principles are contained in man's involuntary

nature, as are the chemicals in the atoms which precede physiology and are continued in anatomy.

These the scientists are forced to acknowledge as the base of all science, as these principles force themselves upon man's conscious nature, thereby educating him in her systems of law as they are in her various departments. He (man) calls them the sciences, or the eternal laws of the universe as reflected from his own soul through his mind. As the mind is universal, and all first principles are contained therein, to him the rule of right is innate in the mind, and can always be found by tracing it to its first principle. This is judgment: "to do unto others as it is written on his own soul."

The above is the base of our new code of law pleadings; which we may yet add to this book. Its principles are all contained in and scattered throughout this book; all that is needed is to arrange them in their proper order. Their true base can be found in the essay on social chaos, pages 277 to 282. But a more thorough treatment of all these matters can be found in our book, called "The Empire of the Mind," an encyclopedia of a new system of thought, in a series of lectures on the constitutional nature of the universe and man.

I would advise all who really wish to make themselves masters of ethics, whereby they will be enabled to judge rightly of their own rights under all circumstances, as well as to judge between their fellows, as accidents may force them to do, or to enable them to live a blameless life as well as to be of the greatest possible use as citizens; I say to such, that in the above "Empire of the Mind" they will find the most exhaustive treatise of man ever written; the bases of both the physical universe and man are traced to

their minutiae, and man, in all his attributes, is thoroughly analyzed. Then when we can read and comprehend man and the physical universe as a book we will be ready to apply the new code of law pleadings, as it is naught but the application of the law of the eternal fitness of things, or the uses and logic of the universe.

#### AN APOLOGY.

In writing the essay called "Defense of rationalism as a Guide in Law," we had no thought of making it a part of the "Statesman's Guide," therefore the recurrence of the classification of natural rights is found one time more in this book than was at first intended; and to strike it out would carry with it many valuable thoughts and ideas; therefore it was thought best to leave it as it was, as it is well for the student of ethics to become perfectly familiar with this system of classification. It occurs four or five times in the book, each time under different circumstances. Also "The commercial congress or court of arbitration" is several times described; but none the worse for being repeated, as these two matters should be forever present in all men's minds, therefore we leave them unabridged.

Note: That the categories must be maintained in their logical order, unconfounded in relation to the genera and species of ethics, the same as in all departments of natural science, especially in relation to the criminality of an action charged to time; the quality of the action determines its criminality, and not the time in which it was committed, as time can not change a virtuous act into a criminal one.

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DEFENSE OF RATIONALISM AS A GUIDE IN LAW, JUSTICE  
BEING ITS BASE.

In the following notes we propose comparing the matters at issue between certain two factions, not only in Cincinnati, but throughout the American Union of states, namely, the "Sunday laws." In Cincinnati, the rationalistic party denominate themselves as the "League for Right and Liberty." Its opponents take the name of "Law and Order" party.

It seems strange to those versed in the science of ethics how two parties claiming the above titular names can be at such variance; so much so that they persecute each other to the utmost extent of the law; whilst each, if they lived up to what their order claims, could have no cause for persecution or complaint, for "right and liberty" means the same as "law and order." Liberty means the right of choice, and law the rule of order whereby this choice is secured to the choser.

But when we hear their accusations, very especially those of the "Law and Order League," then we are not surprised. We find that they know naught of the science of ethics, nor of the limitations of government; they know not when a statute by its nature is nugatory and of no moral value; but claim that the state has the moral right to make the citizen bow to her statutes, even if the statute is utterly at variance with ethics. Therefore they say to the rationalists, "Your reason is not a proper guide in matters of right and wrong, neither is your conscience, for reason is the father of the conscience."

"But," say the rationalists, "we object to this, for without reason man is not conscious of the difference between



right and wrong, therefore is not responsible morally for his actions, as he is a mere idiot. And if this be the case, then why arraign the rationalists before a judge who you claim will adjudicate the case irrationally?" This proves the Law and Order League to be as the rationalists claim, "hypocrites," for they very well know that reason sits on the throne of the civilization of the nineteenth century—controls all the colleges and manufactories—directs the commerce of the world—reason, the vicegerent of heaven—reason, by which God perfects man—reason, by which men adjudge themselves privately—reason, by which God in man adjudges all things—reason, the king and ruler of man's intellectual faculties, who sits upon the throne of man's moral nature—reason, the grand light, which, as a sun, lights man's pathway through the eternities—reason, that clothes the soul in the garb of a god, and distinguishes him from all other beings. But some will say that we make the case too strong. Not a bit of it, as the reader will see when he reads the following:

On the 24th of March, 1886, I handed to the editor of the Cincinnati "Times-Star" the following notes to be printed as a reply to certain charges it had made against the honorable speakers who addressed the rationalists in Turners Hall. They kept the manuscripts under advisement for several days. The assistant editor claimed that they were too extensive to publish, but referred us to the editor-in-chief. He also kept them for some time, but finally refused to publish them, alleging as an excuse therefor "that they would lead to discussion, a thing that they did not want, as they did not subscribe to reason as a proper guide for man to live by." I asked him "if he did not consider that educated reason was the best light man

had to guide him in his progress of civilization?" He said "No; that men by reason would differ; that reason was not safe, nor a thing to be trusted." I asked him, "Then, sir, why do you carry this matter into our courts, if the judge is to be barred the use of his reason?" "If, and if; why that alters the case; for if we have a good case, then we want him to use his reason; but if our case is bad, then we object to his reason, as we prefer the oyster—the man of faith, and not the man who reasons.

We will now give the documents as they were in the "Times-Star;" but before we give them, we will say that our interview with the editor-in-chief has had a good effect upon him, for he has ceased to use such vituperous language against the friends of "freedom and right;" and, consequently, we hope, when he reads this, he will come to his right senses, and thank God that he is still possessed of his reason, and out of the lunatic asylum. Here are the notes, as stated above:

*To the Editor of the Cincinnati Times-Star:*

SIR—In reading the second column on fourth page of the "Times-Star" of March 23, 1886, we find some very unfair statements made against the opponents of the Sunday laws and their speakers. They are accused of being apologists of vice and crime, ranking them with the Mormons, etc. This is certainly not the fact. They in no case plead for an extenuation or palliation of vice, but demand strict justice in all cases. They claim that the Sunday law has been perverted from its original design, it then being designed as a law of protection of the servant against the master, the child against its parents, and even the brute against its owner. It was nature's *habeas corpus* of all

living beings against the selfish tyranny of man. But the Law and Order party have perverted it from being a protection of individual rights to an aggressive law, thereby robbing men of the very rights the law originally was intended to protect them in. But, in America, the necessity of this law has become obsolete, for our government guarantees to all citizens the right of the pursuit of happiness, thereby admitting the unrestrained right of choice; for the government itself is built upon this grand annunciation, that "man is capable of self-government;" and if so, then this should end the controversy on this question, and the statute should be repealed as obnoxious to the American principle of government.

It should be recollected that at the age of the world when this statute was first promulgated, the idea of self-government had never yet entered the head of man; might was then the rule of right. Not the first inkling of a shade of a system of ethics had yet dawned on the mind of man. Slavery and tyranny were rampant in every corner of the world; man owned man as a beast. A prodigy of the race of man is born, who issues this edict, and backs it with force. Thus the first seeds of civilization were planted among the ancient nomads; protective in its nature, and not aggressive on those who are already free, on such it was non-operative. And as the Americans are already free, the Sunday law is a surplusage in ethics, as will be seen when we subject it to an ethical criticism.

We will again return to the matter in question :

The question was asked, "Has the manufacturer a right to run his factory on Sunday?" We answer, Yes; but he must run it by the help of those who of their own accord are willing to help him; but he can not coerce them,

neither can he coerce them at any other time. And again it was asked, if a man had a right to run his shop twenty-four hours, or continually? We answer, most assuredly he has, if men of their own accord will work for him; or, he may operate his factory the whole year, day and night, for the right of contract has never been denied, nor the choice of the pursuit of happiness been abridged to any one who is sane of mind. This is Americanism.

We think the above is a fair statement of the antagonistic views of our churchmen and their opponents the rationalists. The rationalists have decidedly the advantage in this dispute. They claim that reason is man's guide; that reason sits on the bench of our courts and judges the grade of criminality by the grade of intelligence of the accused.

The government of the United States pays no attention to the Sunday ordinance as of any moral force, only at certain times, as a matter of courtesy to the Christian citizen; her ships do not stop in midocean, cast anchor until Monday, nor do her armies halt or battles cease.

It is the Sunday question which is at issue in this discussion, and not that of the concert saloons, theaters, or any other place of public amusement. It is the question of, "Can an act be virtuous six days, and the same act vicious on the seventh? Can an act be morally virtuous five days twenty-three hours fifty-nine minutes and fifty-nine seconds, and the very next second become vicious and stay vicious just twenty-four hours, and then again instantly be virtuous?" So says the Law and Order party, and prosecutes its offenders upon the above logic. But every rationally honest man will say, Get out with such humbuggery, for all things that are unlawful on Sunday are equally unlaw-

ful on all other days, and should be suppressed. So say the rationalists, and so also says the science of ethics.

The churches are injuring themselves in this controversy. We say and advise them to let the coercive Sunday law go. Let each and all keep it after their own notion, join hands with all lovers of humanity, and suppress vice in all its shapes wherever found. I for myself am not a Christian, yet of all the institutions of ancient times that have come down to us, the Sunday is worth more than them all, but not a forced Sunday.

We said the churches are injuring themselves in this controversy, and doing no good as reformers. They are stirring up the masses, and embittering them against themselves. They, the masses, look upon it as a prelude to the exalting of the Church over the state, for a Sabbath by force is the prelude to a religion by law. And yet more: the churches underrate the power they are contending with. That force which put the Bible out of the public schools will also put the Sunday out of our laws, and expunge it from the book of statutes, for three-fourths of the American people are not Christians. The churches are looked upon as fossilized relics of ancient superstition. Hundreds of thousands, and even millions, of their opponents are experimental religionists, yet are not Christians. The spiritualists themselves number at least twelve millions, all religious, but not one of them a Christian. And this thing of persecuting them by law, and imprisoning your neighbors for mere difference of opinion, will lead to the shedding of blood, and will convince your opponents that you are not the true followers of the peaceful Nazarene.

Turn your attention against known vice; seek the most

degraded orders first; lay siege to Bucktown a few months; try your Christian influences there. Watch that sort of instinct in all parts of the city, and while you are watching it keep an eye on the drunken saloons, and if they violate the rules of decency report them as nuisances, and have them abated. Then we will all sing hallelujah; God bless the Law and Order League. And the Turngemeinde will say, "Amen! Give us your hands, brothers."

I will here add my private opinion; that is, that persecution will never lead to reformation, but will always breed dissension.

Here follows the second note to the "Times-Star," preceded by the article upon which the note is a comment. From the "Times-Star," March 24, 1886:

"Arrogant law-breakers claim to follow the dictates of reason. The law of the land is to be pushed aside for reason, etc."

"Defense of rationalism (second note): 'A man without reason has no judgment, and a man without judgment is an idiot; but a man who can reason and pass judgment but makes bad use thereof is a fool. So the man who dispenses with and disparages reason acts very unwisely and unjustly with himself.'"

Health, reason, and a bright intellectuality, these are among the greatest blessings God has given to man; and it is the greatest act of sacrilege to abuse or disparage them. Reason is the light that God has set in the soul whereby to guide it in the pathway of rectitude. Without reason man is not accountable either to God or men; without it he is an idiot; and if he has lucid spells, then dark ones, he is a lunatic, or is moonstruck. We hope that our friend who



wrote the above disparagement of reason did not mean as he wrote; if so, then he should explain himself; or, does he wish to establish an era when men shall be as senseless as oysters—perfectly irrational and irresponsible?

Why, my friend, your doctrine kills itself. Such men can never be religious, for a fool's religion is his self-conceit and egotistic folly. Such ones are always the leaders of persecution—men with beams in their own eyes pulling out the imaginary motes they conceive they see in their neighbors' eyes—gouging out the eyes in their ignorant zeal for their neighbors' good, they being blind for want of reason; they all land together in the ditch of discordance, where reason is a stranger.

But the rationalists say, drop this persecution, and let us in this disputation give to the world a brighter light, a sharper reason, and a more noble idea of religion, with a higher idea of statesmanship.

Now, my friends, the shoe is on the other foot; we are not the arrogant law-breakers, as the above note accuses us of being; we keep the law that God has given to all mankind, by which they judge of good and evil, and by which they themselves will be judged; that is, by educated reason. We do not subscribe to the religion of the oyster, nor the government of those without reason.

We think that the Sunday question should be discussed fairly and without acrimony. Neither party should assume the role of the abandon or that of the blackguard, but should bring forth such matters as will enlighten the people in relation to their individual rights as well as their duties to the community. If we will do this, then great good may grow out of this controversy. The question is not that either party are the apologists of vice in any form,

but the tyranny of the Sunday law, when it is made aggressive in place of protective, is the question. As an aggressive law it becomes obsolete, and as protective law, it should be remodeled and its sphere defined. This is all we claim.

Judge Hagans says: "This question is not a political one." Therefore we say it is not within the legislative sphere, it being purely individual in its nature.

All questions that pertain to the legislative in their nature are political, and the courts have jurisdiction thereof; but those matters that are purely individual, and are non-complex in their nature, are entirely independent of the state, consequently are not within the jurisdiction of its courts. Therefore, the state preceding its courts, and it having no authority over the incomplex interests of the citizen, can not prescribe a line or mode of rest; only those who are her wards, such as have lost their right of liberty and freedom of action; whose liberty is suppressed by force; of these the state is their guardian, also their protector against coercion. Here the person protected by the state becomes its ward for the time. Just so far as protection is necessary, all laws in America are the same; that is, protective and not aggressive. (We mean, that this is the ethics of Americanism.) Therefore those who seek to execute a statute of coercion on matters which have no complexity are not friends of law and order, but are breeders of discord and disorder. In their zeal they violate the most sacred laws of man's nature, thereby robbing him not only of his money, but his dearest rights; namely, that of self-control and private judgment; the pleasure of thought in the free mind, as well as those of taste, both belonging to the same class of rights, which are strictly private until

abused, and thereby infringe upon the social and ethical department.

In the first two orders of government there are no ethics, consequently no morals. In the first order form dispenses with force; that is, controls force according to the laws of universal geometry. In the second order man dispenses with force in his actions, which are dictated by his will power, being governed by the idea of self-good. In neither of these orders of government is there the first shade of ethics, and both of these orders of government precede the conventional; yet these orders exist at all times therein, independent of the conventional, they being the base of the conventional and superior thereto, whilst in the conventional is the only place that ethics exists; and where ethics does not exist, there neither the state nor its courts have the first shade of authority; and in these two preceding departments all sumptuary and religious matters belong. Therefore we claim that the Sunday is not within the legislative sphere, nor is it within the scope of the legislature to prescribe to the citizen when to work and when to cease therefrom, or how he shall spend his leisure time; but it is the duty of the state to protect the citizen in his choice, if, in his actions, he does not infringe upon others.

We again quote Judge Hagans: "Suppose the legislature of Ohio should repeal the act relating to common labor on the Sabbath, and from the same motives of justice and public policy should select Thursday as the day on which there should be a cessation from common labor; would the league for liberty and right still oppose the enforcement of the law?" We answer, most assuredly; for it would be a mere subterfuge or an evasion of the matter in question, as both acts are outside of the authority of the state.

First, as a religious matter, we object to any special day; second, as a physical day of rest, it would be an act of tyranny to force any set day of rest. But, as a free social day, free from all coercion, a grand jubilee for all societies to keep or not to keep; just to suit themselves, each after their own order; but not a Sunday by statute, but by mutual consent. This is what we want, one that needs no statute nor tyrant to enforce; the people's day, wherein the nation will show the grade of their civilization by the noble order of their conduct.

What a miserable excuse for piracy is this; that is, if a man uses his own judgment and chooses to forego this prescribed rest and works, the state therefor treats him as a criminal, and robs him of five dollars, and imprisons him; upon what grounds or principles of ethics is this done? There is nothing that will justify it, therefore it is an unscrupulous act of robbery without a shade of the moral law to justify it, even if a thousand statutes should urge and sanction it. Such an order of buccaneering is what the Law and Order League wants.

Reverend Mr. Lockwood says (from "Times-Star"): "Then, again, he would have it that the question is not a religious one any more than are those statutes of the criminal code which prescribe a penalty for theft, adultery, or any other of the crimes that disgrace humanity."

Poor ignoramus, who sets himself up as a light for others, yet does not know that they are not of the same genus, nor of the same species of rights in the scale of ethics. The first belongs to the third estate of man's nature, wherein he is independent of all beings in the universe, and is not within the limits of social law, therefore outside of the jurisdiction of the state or any of its various

departments, consequently his acts can not be criminal. The second order named by Mr. Lockwood, namely, "theft, adultery, and other crimes," these are in the fourth estate of man's nature, namely, "the social," which is the legislative and judiciary; here ethics rule, and reason sits as judge to adjudicate all cases by its classification of the eternal laws of ethics. And when such cases come up the judge first examines the case, and if he finds it to belong to either of the three first estates of man's nature that precedes the fourth, which is the social and conventional, he dismisses it as not being within the jurisdiction of the law or its court, as it has no ethics in it, and is only subject to the power that rules the department wherein it originated. If in the first department, nature rules there by its cosmic laws; but if in the third department, man rules there as an independent sovereign. And here is where all rights have their original base, and this is the center from whence we measure the degrees of right and wrong—from the attribute of the eternal entity—the life of the soul. This is the sphere of the "Cæsars," where even God is denied jurisdiction. And here is where the Sunday comes in, and is man's day independent of both God's and men—the Friday of the ancient Germans—not God's day, but man's day. The other six days were all given to some one particular personal god. In our order of days, the first is the Sunday; the second, the Moons-day; third, the demi-god Twisga; the fourth is Woedens-day; fifth, Thors (Jupiter) or Thunders-day; sixth, Mans-day, as a Frei-day from the tyranny of the gods; seventh day is Saturns-day. This is all mythological or cosmo-theological, and none of it is retained as sacred but the present Sunday, wrought into a complexity with the Germans' Friday, called Sunday.



But to return. When the judge finds the case belongs to neither the first nor the third department, but is intermediate between the two; that is, the first and third, or what is in ethics called the relative sphere of God and man or the second estate in ethics. This is the religious department. And even here there is no ethics, it being a matter of no outsider's business. But if the judge, in analyzing the matter, finds that it belongs to the fourth estate, that is, the relative and conventional, the relative complexity of the case will be found by its ethical classification, for nowhere in man's orbital nature is there the first inkling of ethics, nor the possibility of crime but in the social; and, by the classification natural to ethics, will the degree of criminality be found by the use of reason. This is certainly the case, and if so, then Mr. Lockwood is utterly wrong, for theft and murder can never occur in either of the three first departments; for, in the first, no one can steal from God; and, in the second, no one can either steal or murder; for man is alone, and all he can do is to violate the laws of his own being, producing insanity. And this very act throws the matter out of the third into the fourth and complex sphere, and the person loses the right of the third sphere, and henceforth is the ward of the state until he again is capable of self-government, he having been a lunatic for the while.

Now the question is, in what part, or to what department does these matters complained of belong? as eating, drinking, and clothing belong to the third department of rights, and are entirely outside of the sphere of ethics or the jurisdiction of the courts, for no one is infringed upon or has a right of complaint. The right to life, liberty, and pursuit of happiness also belongs to this class, and is un-



abridged so long as no impingements occur on others' similar rights. These impingements are the commencement and basis of all crimes, for of all rights the individual rights are the first and most sacred ; and the injury the individual sustains is what determines the grade of crime and its penalties.

These are the bases whereby we measure the degrees of crime, and the very idea of ethics consists in the knowledge of the degrees or the removes from this central point. (See "Statesman's Guide," pages 277 to 282.) Therefore it seems strange to us that men whose profession or trade is to teach ethics that they should be so woefully ignorant that they themselves do not know A from Z in ethics, forgetting that they themselves become criminals by invading the sacred domain of the reserved rights of the individual. No state by a statute can justify them. They are robbers and criminals when they enter this sphere, even with the hypocritical name of "Law and Order League" attached to them, or "Reverend" Messrs.

The Sabbath does not belong to the state ; it belongs to the individual in his incomplex state, for the Sabbath is for man individually ; it secures him where the state and the neighbor must forbear with their hands off. The violation of law is quite another thing ; it does not depend on what day the act is committed, or the meteoric condition of the weather, but must be an outrage on man in his social capacities ; so that, if the concert saloons violate the social laws, not only the concert saloons but all other places of resort within the social circle. Then we say correct them according to law ; that is, according to the rule found in ethics, for statute is not law where ethics is opposed thereto, for ethics defines what are the eternal laws of nature ;

and if a statute is proved to be contrary thereto, the statute is not law, and no one is under any obligation to conform thereto; but it is their moral duty to ignore the unlawful statute. If known by the executor, the execution of an unlawful statute is a crime; and the refusal to bow thereto is a virtue.

Now, sirs, after reviewing all the premises in this dispute, and being equally zealous for law and order, liberty and right with our antagonists, we are forced to the following conclusions: First, that men by nature differ in their tastes in relation to physical matters, therefore should be allowed to make their own choice in sumptuary matters; second, they also differ equally in their veneration for that which is called divine, therefore must be allowed to worship that which their several reasons dictate to them. Therefore, admitting the above premises as true, there must be a code of laws as statutes enacted which shall protect each in their several individual tastes and religious convictions, thereby harmonizing all. For this purpose we will refer the reader to pages 281 to 286 of this book.

Thus we have referred the reader for several reasons. First, this book is the only work that contains a perfect system of ethics; second, that the reader may try the present system of statutory laws thereby; third, after seeing their woful inconsistency and the tyranny there is in their execution, and knowing that they will be repealed and expunged from our statute books; and in order that worse ones may not replace them, we have quoted from the same book the suggested statutes that should take their place, statutes in perfect accord with ethics. It would be well for those who seem so tenacious of their moral and physical rights if they would carefully read this book, especially the

chapter on the neuter sphere of man's rights—the social chaos—the basis of all government (pages 277 to 282). For without such knowledge it is as unsafe to legislate for the masses as it is to sail a ship in the vast ocean without either chart or compass, for we neither know where we are or when we are safe. These books can be gotten by addressing the author, John Senff, in Cincinnati, Ohio.

A word in conclusion: To the "Law and Order League" we would say, Messrs., if you really wish to achieve what you pretend to, then act a little more consistent, namely: when your judges speak of the validity of statutes, let them first master the science of ethics, then they will know what constitutes law; and your right reverend gentlemen, before they prate about man's eternal welfare, let them master the full science of cosmogony and cosmo-theology; then master all the sciences that pertain to the medical profession, very especially hygiene, and how the food is turned to blood; and how the blood is turned to fibrine; and what force it is that dispenses with this fibrine; what it is that separates the ingredients in their rapid motions through the arteries, carrying each in and through its proper channel to its proper place. Then, sirs, you will exclaim with myself:

My body, it is my own,  
For myself I did make it.  
Each particle came alone,  
From my blood I did take it.

Each its proper course doth take,  
Being inspired by the soul.  
Its fellows it doth forsake,  
Moves toward its neutral pole.

In every part of the brain  
There dwells a corresponding power,  
That will resuscitate, and bring again  
The wasted matter of each hour.

The albumen is taken to the eye,  
While the phosphates go to the bone;  
Silica form the hair on high,  
Each seeks its place and goes alone.

Now, sir, my reverend friend, when you have learned all the economy of the brain, and the philosophy of how the soul is connected therewith, you will be somewhat of a psychologist, and also a psychometrist; then you will know somewhat about homotheology, and can tell whether it is god the cosmic, or god the homie, that dispenses with these recuperative forces in the brain and blood; so that, let you come to whatever conclusion you may, you will find your Sunday question answered thereby; for, if it is god the cosmic, then, sir, why do you meddle therewith, when God himself is running the machine? and if it is the indwelling immortal, the homie god, running it by its own unerring involuntary polarity as originally set there by the great Jehovah, as you yourself believe, then why, sir, do you meddle therewith when you know and acknowledge that God placed an engineer therein (the soul) that in every fiber corresponds to the machine? Man, man, do you not know that this is sacrilege? Take your hands off, for if God is the Master, you are not His vicegerent, for he is therein, and lives there; and if the soul is the supreme controller, as I claim it to be, then again I say, take your hands off, for the soul has not abdicated its body, but is lord and master thereof. Now, sir, as you are not master

of these sciences, you are a blind leader of the blind; you are injuring your cause most wofully. All reformation is begotten by the expressed dissatisfaction of those whom the law oppresses; and there is no virtue in tamely submitting to unrighteous laws, nor honor in enforcing them.

NOTE BY ANALOGY OF A MICROSCOPIC VIEW OF A CASE BY  
LAW.

The physiologists of this age, by the use of the microscope, have made wonderful progress in the heretofore unknown mysteries of life and its mode of sustenance; for by this instrument the heretofore hidden paths of life are revealed, and naught is left invisible but the attributes of matter and form, which are inferred by the phenomena of their effects. All the physiologist has now to do for this purpose is to apply his glass, and the mysteries become plain. So, too, with the jurists of the new code of law pleadings. They now use ethics as a moral microscope. It is the law of moral vision; and when it is brought to bear on a case, all the minutiae of justice and injustice stand forth in view, each in its proper proportions with their distinctive color. Reason, by comparison, or through comparison, looks directly at them through the law as a microscope, and adjudges them by their merits and demerits as viewed through the law by comparative reason.

If the above illustration of a rule whereby to adjudge a case be a just one, then the judge, or jury, as the case may be, should set the case before them; then place the law, as the microscope, between themselves and the case, look at it through the law, and give the judgment of the law on the case in view. This will preclude the idea of precedents as rules of judgment on any case. Each case is to be tried on

its own merits as seen through the law, and the judge will scorn the idea of begging other men's judgments in preference to his own; beside all this, the law will not allow him to do so, nor will it allow an attorney to quote such decisions, as all such things will be considered as retrogressive in civilization. The judge must look straight at the case through the law as a microscope, and keep the attorneys upon the straight and narrow path of eternal justice, for this is the object of the judiciary. Gambling attorneys and incompetent judges and juries will forever be dispensed with when our new system of education and qualification for office is once in vogue. Neither will justice die by limitation of statute and villainy be immortalized, nor the unscrupulous scoundrel be protected by statute against his forbearing victim, as a premium on scoundrelism at the expense of honesty. Hereafter no statute which is unjust dare obstruct the path of justice, as righteousness itself will be enthroned on the bench of our judiciary. No imps or pettifoggers will be admitted. Then saintly and scientific men can only fill the measure of our judiciary, or hold any office within its circle.

#### MOTTO FOR THE NEW JUDICIARY:

No limitation to the life of justice or her right to claim its execution, as her demands are eternal and ever live to cry for redress until she receives an equivalent to her demands; therefore, all statutes that bar her demands and declare her dead by limitation of time are criminal, besides being injurious in morals, as thereby giving a premium to scoundrelism and setting a penalty upon honesty and generosity of character.

No honest man will or can benefit by a statute of limita-



tion to the claims of justice, but pays his honest debts as soon as he can, and would scorn the idea of being relieved therefrom by statute, as the divine voice of justice would still cry to his soul: "Cleanse thyself, pay thy honest debts, as God will not absolve thee therefrom; for these statutes are the statutes of iniquity, begotten by villainous legislators for hellish purposes, by which those imps of iniquity called 'shysters at law'—mere villainous blackguards who pervert justice—degrade the judiciary by being employed by dishonest scoundrels to free them from the payment of their honest debts by the use of these infernal statutes, which declare that justice has died, and its counter—injustice—lives to feast on the gains of her death."

But under the new code this motto is, that the judge and jury are bound by the eternal laws of justice, irrespective of all statutes to the contrary; and if they see the path of justice and her just claims, they will decide the case in accord therewith. They will not then say, as they now do: "I know that is right, and that justice demands it, but the statute stands in the way." There is no better evidence than this that the statute should be ignored, as justice can not be, for her cries still ring in all men's souls; and if not heeded by the court, her cries, as the voice of thunder, shake the superstructure of our civilization, and God comes to her rescue by final revolution, by which our iniquitous institutions are swept away, and a more refined civilization follows.

The author, by these expositions, wishes to expose to the public the secret cankerous nature of our judiciary, which, by its position in our civilization, is its crest or ultimate; and, as its head, it will diffuse its virus throughout the whole body, poisoning it to death. Therefore the author

points to this, its chief ulcer, as a matter that needs the skill of an expert political and ethical surgeon to cut out this deadly cankerous ulcer before it kills, by its corruption, the entire body.

#### PRELUDE TO THE NEW CODE OF LAW PLEADINGS.

Before we enter upon this new code of pleadings, we must refer the reader to several illustrations thereof already made in this book, as thereby we will obviate the necessity of a repetition of the same: First—The classification of the natural rights of things, pages 81 to 88. Second—In mock trial of Moses, pages 123 to 151. Third—Classification of ethics, pages 264 to 282. Fourth—For governmental chaos, or the base of all rights, pages 277 to 281. Fifth—The defense of rationalism as a guide in law, which precedes this essay, pages 344 to 361.

The following is the basis of the new code of law pleadings, for, by analogy, we must gain a knowledge of nature's classification: First—Of her genera. Second—Of their species. Third—Of their differentias, whereby the species are divided into classes. Fourth—The line of similes, or the generic line which unites the species into groups, as subaltern genera. Fifth—These subaltern genera, by the general principle of the same in each species being, continued in the subalterns, unites them into one grand genus, called the "summum genus." This summum genus, by a principle of the same in each species, holds them together as a grand family. The generic line of sameness in each species as is in their mother genus chains them together, as does a thread a lot of beads into a string. The simile as the thread is the line to follow in order to judge the relationship of the two species. They being alike in but one

particular essence, while all their other properties differ. their relationship will be judged by their degree of similarity and dissimilarity of properties—never forgetting that the differentias as differentias are also classified, and that all with the exact same differentias are of the same species of the same genus. Therefore, every differentia, in that wherein it differs from all other species, is a simile in all of its own class, constituting a species of the same genus; so that, by this peculiarity, it can be distinguished from all other species, and its true relation to all of its sister species can thereby be known, as well as its relation to its mother genus is known by its per cent of the generic simile of sameness which holds it in the family as a species, the same as the thread holds the beads in a string by their eyes. In geometry the same rule holds good in relation to forms, as also in optics it holds in colors.

The above rule of classification holds good in all of the three kingdoms of nature—the mineral, the vegetable and the animal kingdoms—and this is the base of their logic, and by analogy it is the base of the logic of metaphysics, and the guide to pure ethics and infallible judgment in all courts of justice.

By analogy the generic line in ethics is that wherein all men's interests become a common interest, and only diverges therefrom by personal differences of peculiarities. Each of these peculiarities is sacred to the individual possessing them. As this peculiarity has nothing in common with any one else, therefore the possessor has the right of liberty of action within this peculiarity, and is entirely outside of the laws of the commune, provided that in this they abstain from encroaching on the same peculiarities of their fellows; and if they do, it throws it into the conven-

tional state, and it becomes actionable at law, as they have no right of immergence into their fellows' affairs in any thing, if it does not partake in some measure of the communistic, or that which is common in interest to both, or belongs to the generic line of similes.

With the dissimiles, the officer, as soon as he steps within their circle, is a wrong-doer and criminal, as no authority ever enters here; it is private and sacred as are the courts of heaven.

Thus the first state of man is the morally chaotic, wherein he corresponds to the single atom in physiology. In this chaos he is a law unto himself, as are the particles of matter in their chemicals. Here he worships God and communes with Him. Herein he is religious or irreligious. These sentiments prompt him to merge himself into society (this is socialism), or the religion of common humanity (to love the neighbor), which is the prelude to communism, which communism is itself perfectly organized government. This government, in order to conserve in its purity the general interests of the community, must to the shade protect the individual in his rights, as the *A* of all rights. Knowing that all social rights are but compounds of individual rights, as deduced from personal chaos or first principles, the same, as the result of individual combination, produces the natural social sentiments in all men.

All rights, until they are infringed upon, are in the chaotic state. Even if the personalty is a corporation, its rights are individual, and must be righted upon the principle of its individuality when out of the social circle of other corporations, as when in social chaos; for all rights have their base in that which precedes the conventional or the dual; yet all these rights, when infringed upon, are

tried in the courts of the conventional by the laws that by nature obtain in the non-conventional; that is, by the laws of natural justice.

The conventional duty is to protect the individual in those rights they have independently and innately of themselves, or those rights that precede society, as is stated on pages 277 to 287.

As soon as an incomplecity of rights, or the rights of many individuals, are merged into one pure complex right, then the incomplecity ceases, and they assume a generic character, called the "commune." This is the highest possible order of socialism. In this the individual ceases to be in chaos, while still in all his other interests he may be therein.

It must be understood that no conventional law can ever enter a state of chaos, no more than can anatomy exist in chaotic humus; but still anatomy is fed therefrom, as is society from the non-social, and the complex from the non-complex; yet they can not merge as one or into one, as it is a positive contradiction of principles as well as of terms, and for that reason man is not amenable to human laws while in a state of chaos no more than are the dead. This is the point in the new code of pleadings that decides whether a case is actionable or not.

But the most wonderful thing is that the same person may be in both states at the same time, as a person may be a member of a certain corporation or firm, but in all other things non-committal and chaotic; in the one he is responsible, but in the other he is not. In a general way, nine-tenths of our actions are of that kind that affects no one but ourselves, and are private and chaotic, and not subject to the social laws of our courts.



Thus the degree of responsibility will always depend on the class of moral genus it belongs to, and then to the species and their modified differentias. As every case must be tried upon its own merits, the true mode is to see if it is generic and primary, and if not generic then to see to what differential species it belongs, and then again to see if it is primary or secondary in action, as before or after the fact—as a causator or an effect.

As that which is wrong is only known by its infringements upon that which is right, the principle of right as a moral principle is deduced from the idea of the possibility of man's enjoyments of life when unmolested, which implies the right of liberty both of mind and body in their actions while in the pursuit of this happiness.

As all have the same rights, they being founded upon the similarity of all mankind, both in constitutionality of wants and susceptible happiness, these possibilities of satisfaction nature guarantees to all, as well the wants as the supplies, before they enter into conventional life. These nature forces all to reserve and keep sacred at all times outside of all conventionalities, as she keeps a reckoning herself with all human beings (this is the moral sphere of man). Therefore the line of rights that this divides mankind into are these two estates—the conventional and the non-conventional. All rights have their base and degree marked as taking their roots in the non-conventional of nature's moral chaos, which is sacred both to God and man. Here, on this verge, the conventional commences between man and man, with God to judge between them; and here commences ethics, or the idea of right and wrong. All actions here are right that the God in man sanctions by mutual consent of those who meet on this outside verge of



the conventional and non-conventional spheres, for God rules the non-conventional, while man rules the conventional; and here commences the idea of right and wrong. The idea of what is right is to yield to all men what nature guarantees to them while they are in the non-conventional estate, or what God sanctions and prompts, for this is the rule of right. As these are men's natural rights, and the wrong is the degree in which these rights are violated on the verge of the two estates; and to find a code of ethics whereby those who are wronged on this verge can again be restored to their natural rights in the conventional courts of law—we say, to find this rule, is first to find these first rights, then to classify them. This has been done repeatedly in this book; and the fact is, that the design of this book is, and was, to show the limitations of government—that is, what the statesman might do, and what he might not do; therefore, it is called “The Statesman's Guide.”

Before going any further, we will illustrate the conjunction of these two verges that divide the two estates of man—the anarcho-chaotic and the conventional estates. They are thoroughly described on pages 277 to 281 of this book. We will use a geometrical figure—that of the two surfaces of the faces of water and the atmosphere. Here are two plain positive surfaces, tangible to the eye, yet between them there is no space, but each side is positively distinct, the one from the other, yet space occupies both bodies—the water and the air. So, too, do the eternal laws of right and justice pervade the two estates of man—jurisprudence in the conventional, with man as judge, and the conscience, with God as judge, in the non-conventional and chaotic estate. Here man, as judge of man, is barred.

We will now return to the subject in question. The

wrong consists in robbing others of their rights, and justice consists in restoring those rights, or an equivalent as compensation therefor; but the moral penalty is between the wrong-doer and God, for here man's authority ends, as he can not enter the chaotic for redress, for the least shade of an attempt throws it into the conventional estate.

And this being the case, the people can not be too watchful of these courts, as they may become instruments of tyranny, and drag the citizen out of the sacred court of his inviolable rights and try those rights in the courts of conventionalities. When this is done, our liberties are gone, and the idea of a code of justice is obliterated; for the court itself becomes the grand violator of law, for it has taken the place of God's authority (this is sacrilege), and the citizens are enslaved by those who rule these courts; and to return to our God-given rights, and again inaugurate them, can only be done by the majority with the ballot; and if the majority coincide with the court, the minority must submit to its tyranny, or must seek redress by revolution. This is the worst of all remedies, but it is the last, and is only justified when there is no other hope.

“INCOMPLEX RIGHTS.”

The incomplex rights are :

First—The right of private opinion, private ownership, etc.

Second—The right of self-culture by the citizen, aside from a forced education (this is private education while in chaos).

Third—Rights to the mode and use of sustenance of life, or non-sumptuary laws.

Fourth—To an unrestrained mind in the pursuit of happiness.

Fifth—To the right to be unmolested while not molesting others, or the rights of civil liberty.

Sixth—To the right of barter or unrestrained right to buy and sell, right of time, and choice of when to buy, etc.

Seventh—Right of choice of society, right of social converse, free speech in lecturing or sermons or newspapers, rights of societies as corporations.

Eighth—Rights of way for personal promenading and locomotion, right of transient occupation of sidewalks or public highways; no crime in loitering, as it belongs to the right of the pursuit of happiness.

The above cover a great many of man's natural rights; all belong to the three grand categories of "Life, liberty, and the pursuit of happiness." Upon these reserved rights the American republic is built, and the violation of any of these reserved rights is an attempt at undermining and removing the foundation of the government, and in its place erect a narrow-minded tyranny, with a code of laws controlled by fanatical cranks, who would precipitate the people into a bloody revolution. We will quote but one of these monstrous foolish acts, namely, "The Midnight-Closing Law." Where can there be found even a hint in social ethics to warrant such a statute; for if a man is free to choose and capable to judge wherein his happiness consists, and knows best when his wants need attending to, and the right of contract being guaranteed to him, both by nature and the United States Constitution—he having the right to buy at all times from whomsoever he pleases or he who wills to sell to him, while the owner of properties has also the continual right to dispose of his properties to

whomsoever wishes to purchase—he has the natural right to keep his goods on continual sale, keep his store open continually if he wishes so to do, and all who wish to buy from him have the right to do so, and the government's duty is to protect them as it has guaranteed to do; but it has no right to meddle with their business in relation to time of sale, as the public demand will regulate this, for if the public did not patronize the merchant he would not keep open his store. And as for the public, our constitution considers them capable of self-government; and if so they be, then by statute it should not belie its original declaration.

No, sirs, gentlemen! Such statutes are unwarrantable robberies, and treason against the divine rights of man, for all such matters are outside of the legislative sphere, and not within the scope of the courts to prosecute; yet, if demanded, and the case came to court for protection of the one who kept open all the time to accommodate his customers, the court must protect him in his rights and punish the others as wrong-doers; for against the first party there was no right of action, as the merchant's conduct was legitimate, but in the second case the court has a right of action in the protection of the merchant in his legitimate business. Not only has the court the right, but it is its duty, to protect him and punish his molesters; for until the rights which all have before they enter the social circle are infringed upon, the government has no right to meddle, and then only to protect those original rights which have been infringed upon.

There can be no particular use in extending these remarks further than this—that all matters that do not partake of a duality of rights are not within the limits of

statutory law, and not even then if they are not violated and in dispute. Hence, they are not within the jurisdiction of any court, for they all belong to the reserved rights of man in his chaotic estate, wherein he is a law unto himself—where true and perfect civilization rules as it rules in heaven. And when the civilization that this book inculcates once comes into vogue, then all men will be so just in their conduct that no one will complain of his fellow-man. Righteousness will then reign, and God govern man in his chaotic estate. Then the officers of law will stand upon the verge that divides the two estates of man's nature, and thank God that man is redeemed and now governs himself by principle, and thereby obviates all necessity of a government by force.

This is the ultimate of all civilization—when man can govern himself by the light within, and not by the force from without. My friends, we are much nearer that point than is generally admitted ; for now ninety-nine-hundredths of the people do right of their own accord, and without any fear of the law, and if real statesmen hereafter make our laws, then our criminal courts will be idle and mere nominal institutions. Thus I hope, and thus I write. Therefore let real statesmen rule the land, and there will be neither sorrow nor want in it.

The idea of classifying rights and their contrary wrongs after the order of the genera and species in the logic of nature, is, in my estimation, a correct idea, as it groups the natural into their proper headings, with their possible wrongs annexed, modified by circumstances into species of rights and wrongs. The wisdom of this arrangement becomes more apparent when we once are informed that in



the two first departments of man's nature the social laws do not obtain—first, in the natural involuntary department of man's nature, to which all of his physical nature belongs; second, in and to all of his nature, over which his mind is the natural ruler and guardian as vicegerent to the first department of his involuntary nature, over both of which God presides. This all precedes the social and conventional, which conventional is the legislative department, the ultimate of which is the judicial, with its courts of justice. Yet few know that the entire duty of these courts consists in rectifying the abuses sustained by the individual in the first two departments, or rather on their verges; or, to put it plainer, the wrongs which man has sustained while in society to those rights he is entitled to while outside of society, which rights pertain to one or both of his independent spheres while in his non-conventional life—first, in wrongs to his person and injury to his life; second, in injury to his property, or the deprivation of liberty of action in the pursuit of happiness.

So we see that all wrongs consist in the infringements of man on his fellow-man by wronging him of rights he possessed outside of society; for man gains no rights by entering society which he did not have outside. But it is said he loses some. This is not so—only those rights are modified by conventionalities as by compromise; those reserved are inalienable. To adjudge these intricate matters is the sphere of our courts, and it involves all that is possible in the circle of jurisprudence to avoid doing wrong while trying unerrably to do justice. Therefore, the above mode of classification as given in this book must be of great help in distinguishing right from wrong, and their grading into degrees enables the judge minutely to weigh them, each in



their proper balance. This, most assuredly, is of the highest possible interest to the judge, as a false judgment makes him a criminal and the wrongfully accused his victim, and for this error sudden execution deprives the wronged from ever obtaining redress. Therefore we would suggest a radical change in our jury system from what it is now.

The jury system is most wofully inconsistent with the genius of Americanism. It gives no hope of infallible justice in our courts, but leaves open the door for injustice in various ways, as bribery is bad, but ignorance is equally bad, or worse. At best, as society is now, it is a burlesque on judicature in general; for the people are so jealous of their rights, that the wisest and most learned of all men are chosen as judges, to sit and hear cases through the course of their pleadings and interpleadings. The attorneys' eloquence and ingenuity of counter pleadings puzzle the best of judges of law to keep track of the line of justice through all of this sophistry. He, being a wise and honest man, trembles with fear lest he may err in his judgment, thereby contaminating his own soul in irreparably injuring his fellow-man by false judgment. Yet the people are so jealous of their rights that they take the decision of the case out of his hands and confer it upon twelve unlearned men, who know nothing of law nor of its sophistries; and under this influence of counter pleadings their minds become perfectly coagulated and their judgment is worthless, and the poor, honest, ignorant contestants are crucified in this mock court of justice.

The only remedy for this is, either abolish the present jury system, and leave the matter in the hands of competent judges of law, or else reject all men as jurors who have not become masters of law according to the new code of

classification, which certainly should be taught as a finish in our new system of forced education. And still another thing suggests itself. That is, if the jury system is to be retained, with jurymen who are lawyers; the number of jurors should be reduced from twelve to six, or even to three, and a majority to warrant a decision. The number six or three is preferable, as a majority is a two-thirds majority. This seems to be nature's number for a jury. I do not subscribe to the idea of great numbers sitting in judgment on intricate matters, for too many judges only breed confusion.

We will again return from the judiciary to the legislative, and speak of the right the public have to demand the taxing of assumed or watered values of stocks, or those fictitious values, such as railroads, upon which the companies make their calculations for dividends before they calculate the rate of wages they can pay their employes. The correction of this is just, as these companies charge rates of fare and tariffs corresponding to their watered rates—this being a rate of tax on the commerce and industries of the people. As these companies receive equal benefits from the people on their assumed values as they receive on that which is real, therefore the people have a right to demand that these companies pay tax on their watered values, the same as on the real values, or the true costs of the construction of their roads.

The municipalities should also regulate the assessed values of open or vacant lots at the rates asked for them per foot when offered for private sale by their owners. These monstrous prices asked hinder honest people from getting homes. These land sharks buy up all vacant lots at the lowest possible rate, and for taxation purposes get them ap-

praised at still a lower rate, thereby enabling them to hold these lots at a trifle of costs in taxes until they actually command such monstrous prices as the fiction their owners choose to set upon them. This certainly is injurious to the city, as it retards its growth, as well as it keeps the poor honest workingman homeless and a renter from the stock gambler. This should be broken up as soon as possible, by levying equally as high a tax as the rate these jobbers ask for their lots. This will add to the amount of city taxes, and thereby lower the rents on houses already built—not only in that way, but by these lots being built upon and occupied by those who now, in renting, compete for houses, thereby raising the rates of rent; and these being built upon, add an honest increase to the wealth of the city, with a corresponding tax gathered therefrom. These things the public have a right to demand—the first from the state, and the second from the city as a municipality.

We will again return to social ethics, as there seems to be a general upheaval upon this matter at this time throughout the civilized world. The judgment of the ages seems to be in session at this time; for in all nations, and among all peoples of the earth, the voice of sorrow and despair are heard, for abject poverty and want afflict the majority of all nations—not because nature has not yielded a sufficiency for all. Far from this; for she has yielded most profusely to the magic power of man's arts untold bounties, sufficient for five times her present population. Yet the greed of man robs his fellow-man, and he heeds not the cry of the poor until their voice, as the tornado, is heard rumbling like thunder. It enters the courts of heaven, and demands justice in judgment. Therefore this age is in travail, and the sorrows of the ages oppress the

world; for a new civilization is on the verge of being born—one that will fill the expectation of those rumbling cries; when God, through nature, will bless all his children alike; when justice shall cease to be a mere mock of words, but be a truth in fact.

There is nothing of so much importance at this time, in securing to the people an unimpeded progress in the development of the divine principle of true republicanism, as a knowledge of the clear line that divides the social part of government from that in its citizens, which precedes the government; for nine-tenths part of our lives exists in that which precedes social government by statute, for all men naturally have ten times more of their own business to attend to than they honestly have of their neighbors'; and in the degree in which the neighbors' rights are respected and left unmolested, in the same degree have we attained to true republicanism. And the height of the object and aim of all civilization is attained when man will and can govern himself by the force of the principles from within, and not by the force from without.

But this ultimate of civilization: how shall it be attained, seeing that we are yet far from it—a civilization when men will cease governing their neighbors' affairs and attend to their own business; sweep their own houses before they sweep their neighbors'? Answer: It must all come from a higher order of education and a purer literature. The community must cease paying a premium on literary trash that corrupts the morals of its readers, and in place thereof read such as will elevate the mind to the highest plane of thought, and instill the noblest of aspirations of a future life. Cease trying to rule your neighbors

by force of law, but win them by the glories of your virtues and the kindness of your souls. Do not send the officers of the law after them, but go to them yourself—talk to them as a brother; for “it is the goodness of God that leadeth to repentance,” and you, as a good brother, will confirm this, and save your neighbor and yourself from much sorrow, for force will never work a moral reform, but kind words and deeds will.

Therefore, with a forced education, a perfect literature, and a free press, a perfect civilization is assured; for if the press is free, and the editors masters of their business, they will be to all corruptionists as a refiner’s fire. The church, with her priesthood, and the judiciary, with its judges, dare not invite the fire of the scrutiny of the free press, nor through the press the fire of public disapprobation, before which even the unprincipled demagogue trembles. Therefore, let the American people forever rally to the support of the free press; for it is the guardian angel of our rights, the vicegerent of the goddess of liberty, and grand expunger of all vice.

Before this goddess darkness flees apace;  
Light is born—light that cheers the human race;  
In this light all may walk, and all may see  
The path of life that leads to liberty.

ADDENDA OR REFLECTIONS AS BY COMPARISON OF THE OLD  
AND NEW JURY SYSTEMS, THEIR DIFFERENT MODES OF  
SELECTING AND IMPANELING A JURY, ETC.

The old order: When the jurors are challenged they are asked, “Have you read in the papers an account of any thing pertaining to this case which is to be tried, upon



which you as a juror will sit; and, if so, have you formed an opinion of the same?"

JUROR: "I am a man who reads all the news of things which transpire in our land, and my sense of what is just or unjust is so acute that I form judgments of all as fast as I read or hear of them, and I take in all after circumstances and hold all in continual comparison, so that at all times my judgment is a just and logical deduction of the case, with all the new circumstances added thereto."

This is decidedly and pre-eminently a proper juror, but by the code or regime is rejected, because he has heard of the case and has opinions.

SECOND JUROR: "I have never heard of the case, as I never read any thing; besides, so far as opinions go, I have none; am not in the habit of forming opinions on any thing; in fact, my mind is almost a blank."

This juror is accepted by the old code, because he has no opinions; but, by the new code, he is rejected, as morally and intellectually incompetent.

This mode of picking a jury insures a weak and incompetent panel of jurors; added to which, the old system allows the judge to bulldoze these blockheads (who of themselves have no capacity to form a just judgment of their own) in his charge, lecturing and intimidating them, forcing his own judgment upon them, thereby robbing them of their just rights and sworn duty as judges to decide the case according to law and the testimony. This is an usurpation of the jury's rights by the judge, as the jury themselves are the judges in this case. The judge, for the time, is the mere moderator and maintainer of the etiquette and courtesies of the court. By this mode the judiciary



has been prostituted, so that honest men fear to intrust their rights and liberties in the hands of our courts.

But under the new code the jurors are to be three or six in number—a majority to carry a decision (it being a two-thirds vote). When they are challenged, the questions are: First—"Are you versed in the science of ethics, and masters of its classification? If so, where are your diplomas as credentials thereof?" They are presented; for no one without a diploma of this kind can sit as a juror, for the juror takes the place of the judge in this case. This is one of the fruits of the forced and better education of the citizens. All is now ready. The judge, by his clerk, swears them, under the pains and penalties of perjury, to try the case and adjudge it according to law and the testimony. (The laws then in vogue will all be in accord with the eternal laws of ethics, for no non-scientists will make statutes for us any more.)

Here the judge resigns his office to the jurors. He transfers to them the right to adjudicate the case now in question. He merely presides over the court to regulate the pleadings and keep the opposing counsel within their legal purview of law, restraining them in all sophistries of law wherewith they try to darken counsel or to delude the jurors—as all pleadings must be generic and specific in their order, tracing effects back to causes, and classifying those causes as the eternal laws of justice. The testimony is heard under the presiding guidance of the judge. After issue is joined by the opposing counsel as lawyers, the case is now being in process of hearing by the jurors as judges. The judge has nothing to do with it as judge. His duty now is to keep the opposing attorneys strictly to the line of law; to see that neither of them impose on the witnesses

of their opponent. He is moderator, and sits as guardian of the law and the courtesies pertaining thereto. And when the pleadings are at an end, he is not allowed to charge the jury, as the jury in this special case are his superiors, they being the judges.

Neither are they allowed to retire to argue the case between themselves, for the case has already been dissected to the utmost by the opposing counsel; and if their judgments are not already irrevocably formed and fixed, then they are incompetent jurors, and should not be allowed to retire in order to bamboozle each other by canvassing and repleading the case in a retired room, much less to be starved into a unanimous vote; for this is forcing them to perjure themselves, for a juror under oath, if he votes two different ways, is either incompetent or perjures himself. Therefore, the first undisturbed opinion is all a juror is entitled to give as his decision, for more than this is unreliable and false. But, to avoid all this, the jurors are not allowed to talk, the one with the other, on the merits of the case; and, while under the eyes of the judge and the opposing counsel and their clients, the clerk of the court hands each of the jurors a card, upon which is printed \**"Guilty"*—*"Not Guilty,"* and without rising from their seats, or uttering a word, the jurors must strike out either the word *"Guilty"* or the words *"Not Guilty."* In civil cases the cards are to represent the nature of the case. The jurors themselves will not know how each voted until the judge announces it. These cards should be double, with the counter decisions printed on the opposite ends, the middle

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\* There should be two cards, and the jurors drop one in a box.

to be perforated, so that the juror could pull them apart, and the one carrying his verdict he would drop into the jurors' judgment box, which would be presented to him by the clerk of the court; the other he could keep or destroy. By this mode the jurors would avoid all publicity of how they voted. This would render the jurors independent of the evil influence of public censure.

This is an infallible mode of purifying our judiciary, by not allowing the jurors a chance for connivance; also, by restraining the judge within the proper limits and bounds of his office, for the new code will not permit a shade of prevarication or sophistry within the scope of its economy.

In the new economy there can never arise the first shade of what is called "a legal sophism," as all laws and their correlative statutes are on the logical order of the psychogenera and their relative species, with their shades of differentiations, which differentias are also classified by their unerrable similarities of each class of differentias. These have already been explained, and their exact application in law is what is called "jurisprudence." The violation of these minute differentias of man's natural rights by uneducated statesmen, and the strict execution and enforcement of these false laws to their letter by the equally unlearned judge or jurors, is what irritates the sensitive lover of right and liberty. It arouses his soul to the battle of defense for his more than God-given rights—the right of his life, the right of his soul-given liberty, and the unrestrained pursuit of happiness. These are the tender touches of his soul, and are sensitive as are the apples of his eyes; and this defense marks the highway to liberty, the path to a better civilization, the overthrow of tyranny, and the triumph of the God in man as victor. "What!" says the tyrant;

“shall not these statutes as laws be executed, even if they are false in principle?” The wise man answers, “By no means shall they be executed; for if they are, then the fool for the time will rule and the people mourn.” Retrogression will here commence, and legislative infringements will know no bounds.

This is well illustrated at this time in Cincinnati (May 28, 1888), and is what calls forth these strictures. The editors of some of our papers (a few of them) are perfectly frantic with rage, and are howling like wolves, because the good sense of the people has rebuked the foolish act called “The Owen Sunday Law.” To these editors I would say, Send educated statesmen to Columbus, and let them pass laws strictly in accord with man’s inalienable rights, and they will be executed and respected.

An act, although passed one thousand times by a legislature, is not law--neither are the people under any obligation to conform thereto—if it is inconsistent with ethics; and those who thirst with zeal to execute villainous laws are themselves villains and need correction, for a man who wishes to execute an unrighteous law is himself unrighteous.

The “Owen Law” bears on its very face the evidence of villainous designs of immense magnitude. The object is tyranny by the few over the many—a wolf in a sheepskin. The sheepskin is the Sabbath—the wolves are the clergy and their dupes. Their prey is the robbery of the citizens of their liberties, the right to control their own sumptuary tastes, and how to dispose of their own affairs for twenty-four hours out of one hundred and sixty-eight, and to finally drive them into their churches by closing all other avenues of diversion against them for twenty-four

hours. All this is, finally, to give the church control of the state; for surely the rationalists are not ignorant of the fact that the Evangelical Alliance have concluded to hereafter take a hand in the political matters of our country. But before they do this we think they should make a thorough study of political economy and social ethics. By that time they will be ashamed of their Sunday laws and sumptuary nonsense, and can return to their churches and reform them by preaching the gospel of common sense and humanity, and they will be respected by all men as gentlemen.

Now let us dissect this matter of a Sunday law, and see how it stands in social ethics. First—All crimes are the abuse of the common category called "Action." The action, to be a crime, must be an injury to society in general, or to an individual in particular. Its degree of criminality is very exactly and accurately ascertained by the classification of rights in this book.

But the "Sunday Closing Law" does not predicate its crime upon the species of action, but strictly on "time," and the "time" is strictly specified as "Sunday." Now, if the crime consisted in the vicious nature of the action, then the same act would be equally criminal at all other times; but by the Sunday law this same species of acts, on all other days, is admitted as legal and a virtue; therefore, in its constitutional nature, can never become a vice or crime. This proves that its assumed criminality is a fictitious fabrication, assumed as committed against "time," a distinct category from action, and this action committed against humanity. We must never forget that the categories can never be confounded in their logic, any more



than can the genera. Crime can never be predicated of time. The laws of time are inviolable. All violations are predicated purely of actions and their evil effects on others. Their grade is not determined by time, but by their effects on man.

If our howling editors are sick because the people will not bow to a foolish statute, then let them educate themselves in the ethics of statesmanship, and teach the people, so that they will send wise men—first-class statesmen—to make laws for us, such laws as will find a response in all honest men's minds, and they will be executed. I am strictly a temperance man—subscribe to and court the sweet influences of uncontaminated experimental religion. I subscribe to no other mode of elevating the human race than the highest order of education and the noblest of moral training. I denounce all modes of tyranny in trying to reform mankind. "It is the goodness of God that leadeth to repentance," and the generosity of man to man that seals eternal friendship—the very sentiments of the gods.

This is the way to abolish all vice—by educating the masses above all vicious attractions. Then intemperance of all kinds will cease, and man will still be free—free from the tyranny of his neighbors, and free from the tyranny of his own ignorance and self-debasement.

All statutes must be valued and judged by their consistency with the logic of nature. Therefore, it is not within the legislative sphere or limits of a state to regulate or make a difference in the sacredness of days; for no state has a right to create a religious code, and an act which is not criminal in its nature can never be made so by legislation. These things being conceded, and the rights of man



to life, liberty and the pursuit of happiness being the base of our government—and man is acknowledged to be capable of self-government—he has the natural right to barter, purchase and sell whatever he has, to whomsoever wishes to buy, at all times; and he, being master of his own physicalities, is not to be questioned as to his private economy, or his temperance in his diet. All this is outside of statutory authority, and is strictly private.

The calling of such statutes “laws” is a burlesque on law; and to demand their execution as law is a demand of the judge or jury to sin against the divinity of the universe, the God of justice, and their own conscience. Far be it from me, as a writer on social ethics and the principles of eternal justice, to say that such infernal statutes must be executed as laws. The man who can not see the abominable inconsistency of this Owen Sunday Law has not got judgment enough to be a teacher of the people, even though he be editor of a penny or a two-penny daily newspaper. These editors do not belong to those noble editors of whom we spoke as the vicegerents of the goddess of liberty.

The turmoil which this foolish statute has caused in the municipality of Cincinnati is what has called forth this note of reflections on the Owen Law. It is high time that the American people were better educated in the line of social ethics, very especially our editors, and this proves the imperative necessity of our forced and better education of the masses, when the higher sciences will be taught in our common schools, ending in a perfect knowledge of social ethics and the eternal logic of the universe—the full redemption of all men from vice, and the harmony of the

heavens prevail over the wide expanse of all nations and peoples.

### NOTE SECOND.

#### REFLECTIONS ON JURISPRUDENCE AND THE QUALIFICATION OF JURORS AS JUDGES OF LAW.

As was said in our previous criticism of the new code of law pleadings, that jurors took the place of judges of the court, and for the time in the special case, their authority transcends that of the regular judge. His authority in this case is held in suspense. He is merely for the time the moderator of the court. This being the case, how important it becomes to the public that these jurors should be masters of law according to the new code. And as no juror can sit as judge without holding a certificate as a master of law, therefore no juror with such a certificate can be challenged by either party, or the judge of the court. This will obviate all idea or fear of incompetent jurors sitting on any case, as the diplomas will be issued from the high school—the last grade of our new course of forced education, which will be a law school. All who fail to pass this board of examination will receive no diploma, and therefore can not be a legal juror. But at every census a regular set of censors will examine all citizens wishing a diploma as jurors, and give certificates to all who pass examination. This will cause a mighty incentive to all citizens to try to gain this high order of education. It will be the first grand step toward a perfect civilization. As ignorance is the mother of crime, wisdom is the mother of virtue, and justice reigns in her courts.

As all jurors must be able to trace all cases through their intricate windings of justice, amid the sophistries of law or

false statutes—tracing the case the same as does the chemist the properties of matter in all chemical compounds; and the physiologist the nerves, from their roots to their termini, the central censorium, not only the matters they are composed of, but their proportions with their properties and offices; as do the botanists the species to their mother genera—so also do the naturalists divide all nature into their proper genera, then each genus into its species.

These species are each known from all others by their peculiarity as their differentia; but the per cent of simile binds them into a family called a genus. By this mode all nature is classified, and each minutia is assigned its proper place in the economy of universal nature. This is the true base of all the sciences. Therefore, the science of right and wrong by analogy has a similar base, and is subject to the same rules of classification. This in toto is called "ethics." This ethics is divided into five grand genera. We call them "spheres of rights," or the primaries. Each of these genera is divided into subdivisions, called their species, as differentias. They, too, are classified, and an exact application of these differentias, according to their own laws of positive exactitude, called "the eternal fitness of things," is positive jurisprudence and eternal justice. This is true equity; and by this mode all courts will be high courts of equity, from which none will appeal, as there will be no shade of error possible in these courts.

As has been said before, that these spheres of right are each divided into sub-classes, each class is well defined by its natural differentias. The confounding of any one of these moral differentias is what constitutes a legal wrong, and the art of compounding them is sophistry.

By the above classification we find the eternal laws of

the universe. They are inevitable, immutable and inexorable. All statutes contrary to these are naturally null and void. No citizen, knowing them to be false, can with a clear conscience execute them, for nature will not bend to the folly of man.

Then how important it is that a court of criticism be established, wherein all statutes are to be tested after being passed, before they go into operation; and if, when tested, they are found to be at variance with nature's ethics, then this court will reject them, and not wait for them to be repealed after being found to be a curse to the people.

But we have an opinion that after the forced education is once in vogue, all citizens, in order to be possible jurors, must be able judges of law according to the code. Then our future legislators will be masters of law, and no acts at variance with nature's ethics will ever be passed by them. And we do really think that it would be wise and equally just if a law was passed in each state prohibiting incompetent men to act as members of their state legislatures, and a similar act should be passed by Congress, that no man, even if elected to Congress, could hold the office if, before he was sworn in, he could not pass an examination as an educated statesman. And still more: no convention would ever nominate a man who did not hold a diploma as a certificate of legal capacity as a statesman, as such an one could not be a legal candidate, nor inaugurated if elected.

The above is a mere suggestion, as well as is this entire note. All are mere reflections on possibilities. But it is certain that the present order of things is not leading to a high degree of civilization, nor the warrant of a permanency of our institutions.

The jealousy of the people for their personal rights

should suggest to them the positive necessity for a more perfect education, and this education should be as near as possible a general one. This will end the folly and corruption of office-seekers, who think the chief aim of government is to give office to the greedy office-seeker—to create a set of corrupt nabobs, whose chief avocation is to live and keep up a turmoil among the people by political black-guardism.

So, to achieve all we have recommended in this book, it is necessary, first, to attain a perfect education, which will lead to a perfect civilization; and this will lead to an exact system of commerce, which will require the most complete net-work of the avenues of commerce both by land and sea, internally within our own national bounds, as well as with all the nations of the earth. This implies free trade and eternal justice both at home and abroad—fair exchange and honest prices. This is all implied in our South American policy of a four double-tracked railroad, and the possible absorption of all North America. This will equalize wealth and reconcile capital and labor on both continents, with the forced education, which will harmonize the people by destroying their sectional animosities. This will prepare them for the new code of jurisprudence. This being established proclaims the success of the doctrines advocated throughout this book—the ultimate perfection of man and his institutions. By following his highest promptings, with the light of science to guide him, peace, justice and good-will will every-where prevail, and the earth become a paradise—God and man be reconciled. This is destiny, and is also my hope.

## CONCLUSION.

In dismissing the criticism of the new code, with its jury system, it must be recollected that we merely pointed the statesman to the infallible order of nature in her classification of all her departments, knowing that man is a perfect epitome of all nature—a micro-cosmic universe. Therefore, in his mind, these classes are the same in all men. The moral part, its classification, we call ethics. To this part we refer the statesman, and assure him that all statutes which do not accord with these laws are not only null, but are positively wrong and criminal in their effects; for from this department of man's nature God speaks his positive laws and injunctions. Therefore, we point to this as the new code, and its studies as the guide of the statesman. He will find its arrangements generic and specific in all its details, as we stated. We only point to its study, hoping that some prodigy in human form may unlock this sealed book and give forth from it the judgments of God for the use of the nations. We merely hand them the key, and ask them to use it. We have pointed them to five of its doors, and painted some of the beauties of the internal scenery. It is most lovely, for it contains the very courts of heaven, with God and man reconciled therein.

Having intended to close this book with the above expressions, but remembering a few appropriate remarks in essay form, we have concluded to add them to the list of our review. They are as follows: First—



## HEAVEN.

What constitutes heaven? Answer: Those conditions which place man in that estate wherein his wants are satisfied—with surrounding circumstances that will call all his latent powers forth and educate them to their utmost capacities, and place him in harmony with all things after awaking his supersensuous nature, and thereby prompting him to fill the measure of the gods, as he is himself the true Shekinah, and the cosmic universe his cerebellum, in which he, the immortal cosmic god, dwells—the etheric universe being his cerebrum, the great mind of all the gods.

Art, science and friendship, the three great ingredients, taking the cosmic universe as an eternal fixity, possessing within itself the base of all possible phenomena which can be evolved from its atomic properties, and taking man as its sentient counterpart—a microcosm of itself—it teaches him its own possibilities; also, teaches that his greatest felicities are to be achieved when he can bring himself into accord with the harmonies that exist in her locked-up treasures, which, when outwrought in the mind, is called “science,” or “mind essence”—the connecting link between man and the cosmic system of universal nature by which the soul, the true man, becomes educated in the laws of cause and effect, to which man is eternally subject as to good and evil—good by the conformity to cosmic law, and evil by violating the same laws.

Man naturally avoids evil and seeks the good, and these evils drive him into the paths of virtue and lead him into the courts of wisdom—the home of science. These sciences

point out the road that leads to the arts. These arts again open the way to higher sciences, and these to still more noble arts, which again cheer the soul by leading it into higher courts and greater glory of the cosmic universe as reflected in its counter court in man's nature through his mind.

This process being followed through all its lines until art is complete as nature warrants, gives man all the comforts his nature warrants or craves, so far as art can be applied. Their beauties charm the soul; besides, the scintillations of the æsthetics of universal nature, her cosmic glory of light, color and form, in the majestic whirl of worlds, with her enrapturous sounds of melody. But much more are all these things heightened by the presence of our fellows. The divine sentiment of friendship sanctifies all, and completes the assuaging of man's thirst for infinite bliss; for wherever there is friendship there is home, and in this home are treasured all the beauties that science, by art, has brought forth from nature. But here the mind is affected by other minds, and the soul learns to love. Here the beauties of the soul are reflected on and through the mind. The soul sees the divinity of the universe reflected from itself, and worships God in the temple of self-esteem. He sees the same god of beauty reflected from the entire nature of his fellows; and loving the god within himself, and this god being undivided, he also loves the same god as he finds and sees him reflected from others. He therefore worships the reflection of the divinity in the temple of approbateness; for self-esteem, when approved by others, returns to us as a tribute to our own virtues, confirming us, and thereby giving to us the warmth of their own souls, which cheers and strengthens us mutually.

This is friendship, the highest and purest sentiment the soul is capable of; and it, being mutual, heightens our sympathies, as do the flames of two burning sticks increase their heat and mutual blaze; for a heaven of beauty and order, made by art, is not complete without friends, and these only exist where art and science blend with nature in her perfections, and where the divinity of universal nature blazes in its brilliancy from every soul, binding them in bonds of friendship. This is heaven, be it where it may; it is the true home of the hungry soul.

And this is the ultimate end of the arts and the sciences—to develop and enlighten man and complete his surroundings; a perfect physical home, with a super-physical home, and with his fellows also perfected, physically, mentally and morally, with friendship complete. This is heaven.

### RELIGION: ENCROACHMENT OF THE CHURCH ON THE STATE.

Americanism *vs.* Evangelicalism and Roman Catholicism: wherein do they differ, if differ they do? Answer: Roman Catholicism claims an absolute papacy. Such also is the aim of the Evangelical churches. This is absolute monarchy, while Americanism is the reverse of monarchy, holding that man is capable of self-government, and has the right to choose and make his own selection of books, as well as liberty of thought in forming his own private opinions, and in the matter of religion that there is no intermediate power between God and himself; that an intermediate priesthood is derogatory to the dignity of man, and sacri-

legious, in robbing God of his dignity and man of his most sacred rights, besides teaching the doctrine of non-equality of men in their natural rights, which is diametrically opposite to the very foundation of the first principles of Americanism, or perfect republicanism.

Roman Catholicism is founded upon the grand idea of absolute monarchy, with a grand aristocracy, graded from the vice-god—the arch aristocrat—as king, or pope. This pope presumes to take the place with man that God does with the American religionists; dictates to them his will as god of this world, or vice-god, dominating over both mind and body—a chooser of their literature, the formator of their thoughts and sciences; wishes to sit as censor over all literature—our newspapers; and confirmer or rejector of our laws—super-chief-justice—to decide upon the constitutionality of laws passed, even after our chief of the supreme court has given his opinion—his decision to be his own arbitrary judgment, governed by the idea of the supremacy of the church over the state; the church to be entirely subservient to himself as the vice-god of the nations—an absolute necessity in all human affairs—a great king of kings and lord of lords, from whom all authority flows—ruling by inherent divine right in and of himself.

This is the aim of Roman Catholicism—the “papacy”—in all the world. This open-faced arrogance is what actuates the Roman papacy. She sees as well as we do that the future seat of empire and physical force of the world lies in the United States of North America, as stated in “The Statesman’s Guide;” and if she can control our government as its positive ruler, then she, by this force, will rule all nations. Hence, her sneaking, underhand policy is to control our literature, and for this purpose she

disallows her members even in free America the liberty of choice of education. Her priests watch the enunciation of new books in our newspapers, and if the new book be one which teaches the inalienable rights of man, and refuses to acknowledge the supremacy of the papacy as an absolute necessity in all human affairs, especially in relation to their future life, with the accredited priesthood as inquisitors into their private lives, and into the tone of their literary training—the order of their reading matter—and if therein is found the least shade of Americanism, the book or newspaper is forthwith proscribed as heretical, and its author pronounced a “heresiarch,” or human devil. This is the estimation the papacy has of Americanism, and the order of the gratitude they feel for the liberties it secures for them, proving it to be the worst enemy the American principle of government has; and the Evangelical priesthood are very little better.

Thus this papacy practices its tyranny right in the midst of the American citizens, who claim the capacity to judge for themselves in all things, both physical, moral and mental—knowing that all who understand what constitutes Americanism hold to the idea of immediate juxtaposition of God and man; therefore no need for priests or popes.

The fact is, the papacy can not, by any virtue in the nature of our institutions, exist here; neither can a papist be a citizen, for if he takes the oath of allegiance he ceases to be a papist, or else perjures himself. This he cares nothing for, as his priest will absolve him therefrom, as they claim a superiority of divinity over Americanism; and when their numbers warrant it, they will throw off the mask and entirely subvert our institutions, place a viceroy or legate of the pope in the presidential chair, and

the pope sit as chief-justice of our judiciary—his cardinals as secretaries, his archbishops as governors of states, the bishops as senators and representatives of Congress, the pope himself the ruler of all nations. This is the secret dream of the papacy in the United States; also is it the secret aim of the Evangelical Alliance. All have the same aim as an ultimate of their ambition.

This, as an author, I am assured of. My books have been proscribed by their clergy, and only such of their members as appreciate Americanism in its true sense—those who dare to choose for themselves, who do their own praying, and do not admit a priest as an intermediate between themselves and God—who have no need of a pope—these read my books, and because I forewarn the Americans of this sort of encroachment upon their individual rights—the dangers that threaten them with a papacy, not only a Roman papacy, but an Evangelical papacy as well, both equally pernicious to Americanism.

This forewarning can be found at the close of my criticism of Moses in "The Statesman's Guide," on pages 143 and 144. I forewarned the Americans equally against a Protestant papacy, as they are both the same in principle, and equally pernicious and antagonistic to the divine rights of all men.

The government can crush this papistic aspiration in all the so-called churches by a single act prohibiting all persons who subscribe to the principles of monarchy from the right of citizenship, they thereby becoming aliens, and would have no voice in the American government. This would include all Christians, as the very term means absolute monarchy. This prohibition no one could complain of. Its effect would be the purifying of our literature, as



Christianity in general is opposed to scientific progress. It is eternally striving to reincarnate a dead and barbarous civilization, which blights and blasts every thing it touches. Wherever it touches, the divinity in humanity withers and dies. A man-god usurps the throne of reason and enslaves the soul; for of all things the priesthood despises reason, the true vicegerent of God in man, by which all are judged. Science is its first-born; art, the fruits of reason and science; commerce, the result of the arts; civilization, the effect of commerce; individual and national friendship is the grand result of commerce; and the final salvation of the human race is the ultimate of all these. But reason, the light of God in the soul, is the grand instigator of all. Yet the priesthood cry out against reason as the grand deceiver of mankind, and tell us to look back to an age dead thousands of years gone by. Why sir, Mr. Priest, you belong to that dead age; you are equally dead as is that age. Then why not bury you both, and stop your stench, for the great republic will live forever?

The Nazarene, "Jesus," the son of Mary, was not a Christian, and by no means is the term "Christ" applicable to him; neither did he teach the doctrine of one man being annointed king in order to rule his fellows, but taught the equality of all men, the one with the other, as well as their equality with God—the same as by analogy all waters are of the same element, and only differ as to volume. He never taught the doctrine of Catholicism, nor the idea of an organized church, with a czar-pope to rule mankind as a god-tyrant; for no one man can supersede the God in man, for in each this God is seated on the throne of the will power, and rules by the light of reason, the same in all men. Therefore, the attempt to establish a papacy in the

United States is treason, and an attempt at usurpation; for if there is a God, he has no church, as he is no respecter of persons—being infinite, can not be superseded. The church is a human institution, the same as all other organized societies. The cause of the formation of these societies is found in the idea and principle of “birds of a feather flock together,” and by analogy the human race divides itself into clans corresponding to their different sentiments and grades of morals and intelligence. All those of the same grade associate as a class, as the Odd Fellows, Freemasons, Knights of Pythias, Knights of St. John, the Templars, with the hundreds of different religious organizations, each divided from the rest by their distinctive peculiarity, the same as is a genus divided into its different species; yet the genus holds them all in one common family by a principle of the same in each. So, too, does the American principle hold all societies together in one embrace irrespective of their dissimilarities. She stands between all and unites them as a nation by that in each one which is common in all. Now, the logician will see that the church (merely so called) is but a differential fragment in the great temple of humanity; therefore, must not aspire to the generic estate as absolute governor of any nation, let alone the idea of universal government.

December 24, 1888. This day, in “Rome, in Italy,” the pope charged his priests in the sacred college, as well as all the priesthood throughout the world, to use all lawful means to re-establish his supremacy of government with temporal power. This certainly is a menace to all republican governments, and especially to ours. As I said, he sees that the seat of physical power in the near future will be in the United States of North America, and I also assert

that the two principles of Americanism and the papistic ideas can never exist in the same nation, as they are positively antagonistic; for the American claims for man the principles of self-government and absolute liberty, with independence of private opinions. This the papacy deny in toto to man, and will enforce it as soon as they think they have power enough.

The American government should, as soon as the pope assumes temporal power, disfranchise all papists, and thereby avoid the most horrible of all massacres, and also get rid of her worst enemy, and the greatest nuisance that ever afflicted the human race. The statesman has no use for the priesthood in any thing. His schools and colleges, with their teachers and professors, lecturers and journalists, make all priests an unnecessary quantity in this country.

The question will be asked, Do I subscribe to the principles of religion? Most assuredly I do subscribe to soul purifying, experimental religion—such as holds me in rapport with the divinity of the universe, the same as are two magnets chained together by a mutual chord.

To be religious, man, as an individual, must be himself in communion with God, as a proxy will never answer in religious experience; therefore, what audacious presumption it is in the priesthood to pretend to act as an intermediate. There is no order of men who deserve the scorn of the wise and just of mankind so much as do these egotistical priests; for there is no more necessity for a priest to secure divine influence than there is to secure sunshine. The sun shines and gives its warming rays to all who will to stand in its light. So, too, will the spirit of God act upon all who seek it, and put themselves in proper moral position by their own will power; and more, there is no

possibility of an intermediate interposing being. The same as in the atomic universe, where this power surrounds every atom in its individual atomic form, and by it, and through it, all organizations are caused and completed—here science leads us into the right idea of our individual position both to God and our fellow-man.

We most assuredly are friends of the church as a human institution when it keeps within its legitimate sphere, and keeps its fingers out of the affairs of all other organized societies, remembering that it is but one of the great family of human societies, formed each for certain purposes, the same as was the church; yet they all are merely auxiliary to the state wherein they meet, irrespective of their little society rights. The state does not distinguish between them. They are all equally dear as citizens—each being equally subject to the laws of the nation; and the nation, as an individual, is as strictly bound to respect each individual right of these various societies as they are to obey the general laws of the nation.

And here we must announce a positive fact in principle; that is, that the duty of the king of Italy (Humbert) is to issue a proclamation that all citizens of Italy are equally bound by its laws—priests as well as other citizens—the same penalties to be awarded to all for the same sort of offense. The pope, being a citizen, is equally amenable to Italian law as are all other Italian citizens. The church has no power in the courts of judicature, even over her own members; neither can she screen them from the penalties of law. This should teach the priesthood a lesson; that is, to keep their noses, as well as their fingers, out of politics—such as the Sunday laws, the midnight laws, and all other things that purely belong to the state and her

courts. The Sunday and midnight laws are both arrant wrongs upon man's reserved rights—the right of purchase and sale, irrespective of time. This is tyranny of the worst kind; and imprisonment therefor is simply ungodly. The fine is robbery and the lowest of piracies. And this is done in enlightened America, and claimed as a virtue by the Evangelical priesthood, its true authors.

To the priesthood of all creeds—Christian, Mohammedan, Brahmin, and Buddhist—we would say: Gentlemen, this is not the way by which to save the human race. It is laid in man's nature that ignorance is the mother of all his vices, and that wisdom teaches him the better way to happiness, and that wisdom is the fruit of education, and that this education is gotten in many ways—first, by observation and experience; second, by social converse; third, by actual physical training; fourth, by a regular scientific course of education in our schools—from the simple alphabet up through all the sciences to the ultimate of the cosmic universe; through physiology and anatomy, until he understands himself as perfectly as a machine; then up through the psychological sciences, and sees how the soul, through its anatomy and nervous system, controls its body, and how, by the intermediate spirit force through the mind, grasps all things within the possible scope of an educated soul, thereby learning the true relationship of itself to all things—sees its own grandeur when in perfect harmony with the God of the universe; and finds this God is seated in the sanctuary of his own inner self. Thus, when we are educated up to this point, what use have we for priests? Then God and man are one in accord, long before the man ceases to violate social law.

If this be the case, then the priesthood, teaching the con-



trary, make of themselves the greatest of all nuisances that now afflict the human race; for is it not evident that man's nature bears the evidence of his final salvation by this process of his development by education? For if perfection was not naturally contained in its germinal estate in man, then how could he ever be educated in that which his nature did not warrant? and these principles only come to life by the agitation of education in their particular lines. Each item is called forth by its own particular inspiration; as an individual, each comes to life and is born into the family of the characteristics of the soul.

Then if this be the case, as man's whole nature declares it to be, and this the only mode of his development, what "folderall" it is to preach such stuff as do the priests! You can not reform man by force, but you may demoralize him, and thereby defer his reformation. Neither can you educate him by robbing him and imprisoning him in a work-house. Therefore, we say, educate the people until they see no pleasure in attending saloons. Make their homes to them the most attractive place on earth, and the number of saloons will decrease and cease for want of patronage; for if no one patronized them, they would not keep open after midnight, nor open at all. O ye hypocritical priests, if ye taught the truth, and lived it, ye would not need to call on the state to help the Lord reform a drunken race of men, nor restrain those who afforded them intoxicants; for surely the love of God, the real fruit of experimental religion, will reform man of all his vices. But, sirs, having no religion yourselves, ye know not its value as a reformatory principle; for ye love these men as does the hawk the dove, the wolf the lamb; or why do you rob them of their money and enslave them in the work-



house? Is this the fruit of your religion? If it is, then judging the tree by its fruits, your moral venom must be as deadly as that of the old serpent himself, "whose servants ye are." If your conduct is a guide by which to judge to what class you belong, then the zeal of your folly has eaten up your brains; therefore, ye lack in rationality, and your judgments are vituperous in the extreme.

As this is a republic, wherein the people rule, you are bringing upon yourselves their swift judgments. What right have you to go and menace the officers in our courts, dictating to them what kind of judgments to pass on certain assumed violators of law — even demanding of the mayor of Cincinnati to force the jury to bring in a verdict of conviction, contrary to their own conscious judgments, and also demanding of him to pick such a jury as had sworn themselves to convict before they had heard the case, thereby perjuring themselves doubly? Is this your idea of jurisprudence? Do you not know that by this sort of conduct you have damned yourselves to the lowest grade of infamy? We know it, if you do not; and the verdict of the people at the polls will tell you the same. The people will tell you that they have not appointed you as secret advisors of their elected officers; that they pick men to fill these offices who have judgment enough of their own to perform their duties without borrowing light from your dark lantern. Keep on with your villainous meddling with the people's sacred rights, and they will reward you amply. You know not the scorn you have brought upon yourselves. You dishonor even the name of religion; for the people think that if religion prompts you to these dirty acts, it must be villainous in its nature. Do you not see their verdict in not attending your churches? No, sirs;

they scorn you and your churches, and the more you try to force them to attend the less they care for you. They will tell you, Keep to yourselves and mind your own business, and we will mind ours; we want nothing of you further than this.

Now, sirs, it is time that we compare notes according to the issue of contrariety between Christianity and Americanism, for they are as irreconcilable as any two opposites can possibly be. The one governs by force, the other by suaveness; the one by egotistic bigotry and ignorance, the other by reason and justice, for, say they, "the goodness of God leadeth to repentance and reformation"—the other, that the terrors of hell and dire punishments will answer a better purpose, for we want to conquer by breaking them down to impotency. The others, the rationalists, say, "We wish to overcome vice by elevating the wrong-doer above its temptations—first, by education; second, by our generous treatment of the unfortunate wrong-doer, winning him to us by our noble conduct, and showing him that we love him as a neighbor and brother." Say the others, "We could not stoop to such degradation. It would lower the dignity and majesty of the officers of justice; besides all this, we would be deprived of the sweet pleasure of beholding the misery and wretchedness of those who dare violate our mandates." "Just so," says the American; "this agrees with the meaning of your name, and signifies the sentiments of your religion, which is tyranny—Christism, monarchy, czarism—grand robbers of man's divine rights—putting yourselves above the God that rules in man, that gives light to reason, by which man is ruled. By what authority do you call the religion of Jesus, the son of Mary, 'Christism?' It was pure democratic republicanism, or,

more properly, pure French communism. There is nothing of the Christ in it; for he taught not only the equality of all men, but he also taught the equality of both God and man, for 'he thought it not robbery to make himself equal with God, he being heir, and we joint heirs'—no czarism in this."

"Christ" is a titular term attached to Jesus by designing men for certain purposes. It means "the annointed prince," "the legal king." Now every one knows that this term has no application where Americanism predominates; and more, no man can be capable of self-government and practice it while some one else absolutely controls him. This the Americans assert and practice; therefore Christianity and absolute monarchy can never rule the United States at the same time with Americanism; for there must come a time when one of the two must yield to the other, and these priests are anxious to accelerate the matter—therefore this onslaught on the private rights of the citizens. If they are successful, then Americanism ceases as a governmental principle, and we become Russofied, with a czar to rule us in the name of the great christ of all nations. Then comes the war for supremacy between the different christs of the nations, to see who shall be the universal "christ." This is the ultimate design of the papacy.

"Christ the anointed!" The christ of Russia is the czar; the christ of Austria is her emperor; that of Germany her kaiser; and every kingdom of the world has its christ upon its throne. But the republics of the world repudiate the idea of a christ for their ruler, and have none, for each citizen governs himself.

The above seems almost ridiculous, yet it is true, and

shows the deep laid scheme of the monarchists to sanctify hereditary monarchy by the superstition of anointing the kings as christs, and then pretend that they rule by divine right. This is the basest of tyranny and degraded slavery—sneaking into power under pretense of divine purity to prostitute the God in man to the lowest depths of degradation. The American people, if not better educated, will fall an easy prey to these infernal schemers.

The remedy for all these pending evils can be found in "The Statesman's Guide," a book that every honest American ought to read; as well as the book called "The Empire of the Mind." It is a philosophical history of the universe and man.

We therefore, as a logician, conclude that the church, as a single species of organized society, has not the right nor the attribute to pervade and rule the entire family of species of corporations, thereby taking the place of the mother genus, which by analogy in this case belongs to the statesman. He, to be a statesman, must equally partake of every attribute of the different species of human organizations, and blend them into one, as the personal genus of all the species must be capable of representing each individually, and thereby represent the genus in each of its species. If this rule is observed, there will be no difficulty between church and state.

The church has equal rights commensurate with all other social corporations, and no further. None of them can plead a superiority, the one over the other, in state matters, but have only the right to act within the limits of their personal chartered attributes and innate characteristics. The way to reform the priesthood, and thereby the churches, is to deny them all influence in legislation and

permit no excessive salaries, as they will draw corrupt men into the ministry as well as they do into the legislative department; and as the legislative is entirely distinct from the religious, the religious must not attempt to legislate for the state; neither dare the legislative meddle with the religious; and between the two there is a free department into which neither of them dare to venture. This is what divides all personalities into communities, as well as leaves each separate citizen to himself. This is the independent individual sphere, as described in "The Statesman's Guide," pages 277 to 281.

The church's proper place in society is that of high moral teacher and lecturer in the new scientific era, as described in the close of the seventh lecture in the book called "Empire of the Mind." Here science and religion are harmonized, as well as are "cosmo-theology" and "homo-theology;" for surely all sciences are but the manifestation of the cosmic god upon the homie god through the universal mind upon the homie mind; therefore, its true name is "mind essence," or science. We say that the church's proper place in society is "high moral lecturer," while that of the state is that of economy, jurisprudence and force in execution, with a general protectorate of all, as the genus over her species. The church, the most refined of all her brood, stands at the head of the class; and if she wants any thing of a high moral character, she must get it by process of education, as these things are not within the limits of the legislature, nor even the church, but must be attained by education in the high lecture field, with all free to choose or refuse by free will and individual conviction.

Certainly we are not warring against the church in order

to destroy her, but, as with the state, we wish to purify her in her morals, by giving her a better education and purer ministers, the same as we wish to inaugurate in the state department, so that the church may act as a refiner of morals, and the state, with true wisdom, may make wise laws and render just judgments; and that, between the two, "righteousness may prevail, as do the waters over the great deep."

I am not an enemy to religion, but it is the jewel of my soul—the light that guides me in life's better paths, and heightens the joys of friendship, making it the key-note of the songs of heaven, reconciling all men as friends and worshipers of one God.

But can not we worship the God of the universe direct as well as receive light from the sun without a sun-dial? Then, if this be so, there is no positive necessity for a priesthood through which to receive this intelligence; for there are always outside lecturers who greatly excel the priesthood in scientific matters, because they are free and untrammelled in their thoughts.

Organized societies will always exist in the community, but each must keep strictly within its legitimate sphere. There is nothing so desirable, nor affords the votary of science greater pleasure, than the process of becoming a scholar. The glory, then, is in viewing nature in her exactitude, which calls forth in response the exactitude of the nature of the immortal soul as the reflex of the infinite God, which view exhilarates the soul as it flashes upon it, calling forth admiration, veneration and the most profound worship. Do the scientists preach these doctrines? They teach the doctrine of a common divinity of both God and man. The known God they find in man; the unknown



they find in the cosmic and astronomical universe. Their motto is, to let all think for themselves, and render a free-will tribute to this divinity in accord with its prompting in the sanctuary of each one's soul.

In this essay we use the Christian mode of expression, the "soul," in place of the term "man;" yet we distinguish between man, his body, mind, spirit and intelligence. Neither of these is the same. Each is a distinctive something, with this difference—that intelligence is an effect produced by the spirit through the senses on the soul (the man) in the mind, which is retained, compared, digested and recorded on the soul in its intellection—the sanctorium wherein dwells the God, who knows and reasons with man by reflection.


The priesthood knows very little of man, or the science of his nature. To all he is still an enigma, and much more so is the great God; therefore, all should be free to think of these things as best they can, while want will prompt to action and self-good direct all into the eternal paths of virtue and ultimate destiny of the human race, always measuring all things by the eternal standard—the central self; then do unto others as this central self would that they should do it. Therefore, when perfectly educated, this divinity teaches man that his first duty is to himself; the next, to his fellow-man, as second self. This fills the measure of all morals, and ends the object of social laws by statute; and thus ends my disquisitions of the same.

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## SUPPLEMENTARY REMARKS.

## ADJURATION OF THE AUTHOR TO THE AMERICAN NATIONS.

In looking over the history of Europe, with her barbarous system of conquest, since the establishment of the new era of republics in the New World by the United States of North America, we observe the peaceful manner in which republics settle matters, compared with the mode of the monarchies of Europe. The everlasting strain that is set upon each nation to preserve its independent individuality; the costs of their armies and armaments; the distress this causes to the peace of private families, both in robbing them of their children and friends for the military slaughter, as well as the enormous taxes to support this butchery; the everlasting fear of the sudden whim of an ambitious prince to aggrandize himself and nation at the expense of his neighbor nation—makes life a burden to all peoples within the circle of this order of civilization. But with the union of states, with an intermediate court of arbitration to settle all interstate matters, this evil is done away with; and no one being the owner of the state as king, there is no cause for national robbery to aggrandize an individual or a dynasty. In order to avoid and prevent such a system from springing up in the three sister Americas, it is proposed to form an American compact of nations and states, with a court of commerce and compromise—this court securing to all states their exact dues; with a system of commerce as free between the American nations as exists between the states of North America; and for mutual protection against foreign encroachments, such as a



European league or a coalition of nations against any part of America. For this purpose the American nations will combine together to build the four double railways from the city of Buenos Ayres, in the Argentine Republic, to the city of Chicago, on Lake Michigan, in the United States of North America. This road, when built, will be under the control of the American international court of commerce. This will forever preclude the possibility of wars of conquest in America by either foreign governments or the Americans themselves.

The above views of the future possibilities of the American nations can not be avoided; therefore should engage the attention of each and all of them in securing their safety — first, from a European conquest; second, from American conquest of nation by nation, thereby inaugurating the European system of national robbery and individual tyranny by military chiefs, and forever degrading the human race. The great American compact will forever secure them against all this, thus giving assurance of peace and commercial friendship among all the American nations as one people, which, commercially, they are, by being united by commercial laws, which laws are adjusted by and through the great interstate court or international congress. Through the instrumentality of this court the American nations will be kept at peace with themselves; and being combined for self-defense, the European nations will not molest them with intent of conquest.

If the American nations do not wish this European order to be ingrafted upon them, then the Monroe doctrine must be most vigorously enforced, and to do this successfully it is necessary, first, to unite all America into one grand commercial union with an American international railway,

both for commerce as well as for mutual protection and defense.

To guarantee a perpetuation of this peaceful order, a commercial capitol of the commercial nations must be built for the international congress of arbitrators, which will sit perpetually, as has been frequently mentioned heretofore in this book.

No geographical changes will take place with the commercial nations without the consent of this court; and if the monarchical nations, by their wars, disturb the commerce of the world, this court shall summon the belligerent nations to appear before it and adjust their differences by arbitration; and if they refuse, and persist in still disturbing the peace and commerce of the nations, then this court, with the entire force of the three Americas, will force them to desist and henceforth keep the peace.

The American order of government is a new civilization, and the United States is its mother, while the others are her brood; therefore, they hover near and seek the protection of her wings, while she assumes the protectorate over them as her family. She must consequently arm herself for the fray, for the two civilizations will soon be tested; they can not both dominate the world at the same time. The American course for its defense consists in the entire union of all the republics, as stated before. The final effect will be to revolutionize the monarchies, and the new civilization will become universal. Then the new code of justice will complete and perfect the human race. As this code of laws, with a forced education, will be adopted by all nations, it will be the base of action for the commercial congress of the nations.

Adopt this policy and the whole human race in the

future ages will bless us of this age for it, for man must either be free or a slave—either be perfected in his god-like nature or sink to perdition as a demon; must be delivered from all tyranny of man over man, and made a perfect race of men as a race of gods.

### ADIEU OF THE AUTHOR.

To those more scholarly than himself, he must apologize for not giving his different systems in their regular detail, instead of breaking off and then again resuming the thread of argument, thereby making seemingly unnecessary repetitions. My apology for this seeming redundancy is this: The subject in the form as given in this book is new—the ground untrodden by other authors before me; besides, the subjects unraveled themselves to my vision just in the order I have given them. They, being eternal principles, will always remain the same to all men's visions; and they, as they read the book, will also advance in this system as I did, and will also be pleased, as I was, by the sudden flash of the light of self-evident truths, which they will see at the same turns as they are placed in the book. This gives it a charm that was not designed by the author, but is contained in the very nature of the matters themselves.

But the author hereby gives every one who wishes the right to correct the book and improve its new sciences, especially the new code of laws in accord with those of ethics. This ethics must also be systematized to correspond to the logic of its genera and species, as this lays the basis of the new code of law pleadings, as well as the guide for the judge in jurisprudence.

Nothing will please the author so much as to hear that some veteran lawyer has perfected this system of laws; for these are the laws which even the gods must obey. We hereby give to all the right to improve this book, or make abstracts therefrom; but all must tell whence they got their texts.

The author claims that he has given in this book a perfect system or science of ethics, and thereby an infallible base of jurisprudence and exact legislation. The book is for the people, and a special contribution to the writers on statesmanship, whom he claims as his compeers and co-workers.

### CONCLUDING NOTE.

AN EXPLANATION TO THE READERS OF "THE STATESMAN'S GUIDE" IN RELATION TO THE CIVIL SERVICE POLICY AS RECOMMENDED THROUGHOUT THE BOOK.

The cause that prompted the author to write the plot and scheme for the civil service reform and commission can only be understood when his forced education and new jury system, with the new code of law pleadings, are made a known fact. He saw that our government could never attain to that perfection which its originators had in view for it unless the people, whose genius it was to represent, were educated to correspond with the high order of civilization embraced in its nature. Its progressive genius would call for statesmen of the highest possible order to execute it and evolve new statutes—in wisdom corresponding with the continually advancing genius of the people. This he saw could never be accomplished while the majority were stupidly ignorant—so much so that they could not



comprehend the use of so perfect a government; besides, they would become mere tools in the hands of unscrupulous scoundrels in their electioneering schemes for office. Therefore, the author saw that to remedy this it was necessary, first, by a forced education to educate the people up to correspond with this high order of government; and to do this it was necessary that two additional branches or departments of education should be added to our present system—namely, physiology, with all the adjunct sciences in medical jurisprudence. When the student was master of these sciences, he would receive a diploma, which would guarantee to him an entrance as a student into the higher school of psychology, law and ethics; and when he had mastered these, he would receive a diploma as master of laws. Now, having passed all these, from the common school up through all the grades, and holding diplomas therefor, he is eligible to fill any office, from a juryman to judge of the supreme court of the nation.

Without this diploma, he can fill no office that is within the range of the judiciary, making the office of justice of the peace and the jury the commencing point in the ascending scale. All offices below this could be filled by those of proper capacities, such as constables, police, supervisors of public roads, common school teachers, or any thing beneath the range of the judiciary. This, the author claims, would serve a double purpose—first, it would create a new incentive in all citizens for a higher order of education as a matter of honor, as no one could aspire to office who had not the proper qualifications, and none could ascend higher than their qualified education warranted; and, secondly, it would obviate the positive necessity of disfranchising the uneducated, whose franchise is naught but an

element of corruption, warranting a retrogression in our civilization, and therefore they must be educated or else disfranchised, and naught but a forced education will avail in achieving this. It is not the number of votes cast, but the wisdom of the voters, which guarantees to the nation a progressive government; besides, there would be no inefficient candidates for office, as none could hold an office higher than his diploma warranted. This would regulate all aspirations for office.

Thus the author expected by this means to reform our judiciary—first, by excluding all men from the legislature who were not masters of law and ethics, thereby warranting that every statute which the legislature enacted would be the legitimate offspring of ethics. Then, when these statutes came into court, they would be adjudged by those who also were masters of law and ethics, as all lawyers, jurors, and judges of courts would have to hold a diploma given to them by the high school of law and ethics. By this means justice would reign in all of our courts, and the republic attain to that perfection which inspired its founders to originate it; that is, to elevate the whole human race to the highest possible plane of humanity.

In order to achieve this grand result, and check the evident downward tendency of our civilization, the author saw the necessity of this civil service policy after the above order. In his mind, it was one of the grand links yet wanting in its completion. By it he expected to throttle party corruption by barring ignorance from high positions, and thereby give a new impetus to education by guaranteeing to the wise and virtuous the rewards of their wisdom, and the unwise would thus be restrained from injuring others by their folly.

In conclusion, the writer claims to be not only the author of the civil service policy, but also of the arbitration theory, both for the nations as well as for capitalists and their employes. The Geneva convention—its idea—came from this book, as President Grant had a copy of the work, and was particularly referred to this matter by its author. He also claims that the American convention of the republics came from this book, or was inspired thereby. The author does not intend that another shall rob him of this honor—he cares not who may make the claim. Just let the people read the book, and they will know whence all these things came. Even let them read Chapters 6, 7 and 8, on pages 151 to 170, and they will see whence the Republicans got their idea of “the magnetic man,” and clothed the Hon. James G. Blaine therewith. They are welcome to its use, for the author had Mr. Blaine and a thousand others like him in mind when he wrote it. But he claims the honor of its origination, and also claims the origination of the civil service idea, with the international arbitration and the commercial congress of the nations, particularly the American nations (see pages 292 to 302); and the capital of the world, and an universal commercial language, and an universal coin for commercial purposes between the nations, all came from this book. But, above all, the author claims to have systematized ethics into a science of genera and species, whereby a new code of laws and law pleadings, with a new jury system, is made possible, all as exact as mathematics, from which no lawyer will be allowed to depart in his pleadings, as the pleadings will be mere illustrations of law as expressed in the statutes, or from law to statute, as from genus to its species; for statute without law is worthless, as it can not be classified, and it

is the law that gives value to the statute, and if there is no law in it then the statute is worthless. The reader must judge all for himself.

There may follow another volume of "The Statesman's Guide" in a series of essays on law and ethics, and an expose of the injustice of our present jury system, with the inconsistency of our courts being governed in their decisions by precedent judgments of men who lived in a more ignorant age than the present, thereby disparaging ethics as a guide to infallible justice. The court should look at the case direct, and the law of justice as defined by ethics, and pass his own judgment thereon independent of all statutes to the contrary; for his oath will not allow him to be governed by statute if the law of justice is not in it; and for this very reason the author saw the positive necessity for his civil service policy, which would exclude all men from the legislature who were not masters of law and ethics, and thereby make it impossible that spurious statutes could ever be enacted; for there would be a committee on ethics who would pass judgment on all new statutes before they could be engrossed as law on the book of statutes. Without such a civil service law, the author saw that our institutions would retrograde into barbarism, as our liberties, without moral qualifications, warranted naught but villainy.

With wealth as the standard of honor, and the fools' statutes to govern our courts, what could we expect but just what we now have?—that is, justice throttled by injustice, with three-fourths of the people enslaved by poverty, and ignorance as a pall covering the fair face of the republic—and it is mere mockery, with the goddess of liberty trying to enlighten the nations, while at her back ignorance

and injustice hold sway. When the reader contemplates these matters, he will then see the necessity of the civil service reform after the order of its author's original conception, as a perfect republic can never live upon the elements of ignorance.

With excessive wealth in the hands of the few, and abject poverty surrounding the many—with wealth as the standard of honor, and poverty looked upon as a crime, and our statutes made by knaves and fools; with old Nick as judge, and his imps as lawyers—what else can we expect but just what we have? The author thinks that when the honest American reflects over these matters he will cry out, "Give us civil service reform, with a forced education and a new jury system, along with a new code of law pleadings, and thereby elevate the nation to correspond with our ideal republic, and make it a fact."

A judge who is so imbecile that he is unable to adjudge a case by its own merits, and must look for precedents or other men's judgments, is not fit for the office; nor should he be allowed to hold it; nor should he be allowed to quote other judges' decisions to strengthen his own conclusions, as thereby he acknowledges his own want of confidence in his own judgment. Such things are not allowed in the new jury system; neither to the judge nor the attorneys in their pleadings. They must plead direct from the facts in the case, and refer these facts to the laws which govern them—not statutory laws, but the ethical laws, as the statutes themselves are worthless aside from the ingredient of law contained within themselves; and this ingredient of law in the statute points to its mother genus in ethics; and from that the pleading must be gauged, as statutory pleading will not be allowed, and if an attorney attempts it the

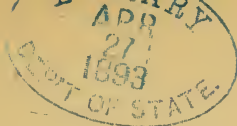
judge will silence him. All pleadings will be purely scientific after the order of the logic of the case, as from the genus to its species, and the species to their genus, or the laws of ethics to the case in question. This is the ultimate of a perfect government, the judiciary being its cap-sheaf. And this is the ultimate idea of civil service reform; and when it is made a fact, then, as of old, St. John's vision will be complete, and the heavens ring with hallelujahs; "for now the Lord God omnipotent doth reign, and the saints have gotten the kingdom," and the republic, as the ancient of days, shall live forever and forever.

## REFLECTIONS ON LAW.

### PHYSICAL AND METAPHYSICAL VIEW OF LAW—THE MIND AND SOUL NOT THE SAME.

Law always pertains to and is known by the effects that spring from the involuntary attributes of nature. It is the result of the infinity of perfection in its action, and it determines the final will of all sentient intelligent beings in their choice of actions in seeking their self-good. Their obedience thereto is called wisdom, while disobedience is called folly; the one is a virtue, while the other is a vice. Therefore the attribute of the atom is the base of law that governs the cosmic universe, as is also the individual rights of man the base of ethics and foundation of all social government; for, take away the atom and its attribute, and nature is annihilated, as is all human government, by the annihilation of the individual and his individual rights.





## DIRECTORY FOR THE STATESMAN'S GUIDE.

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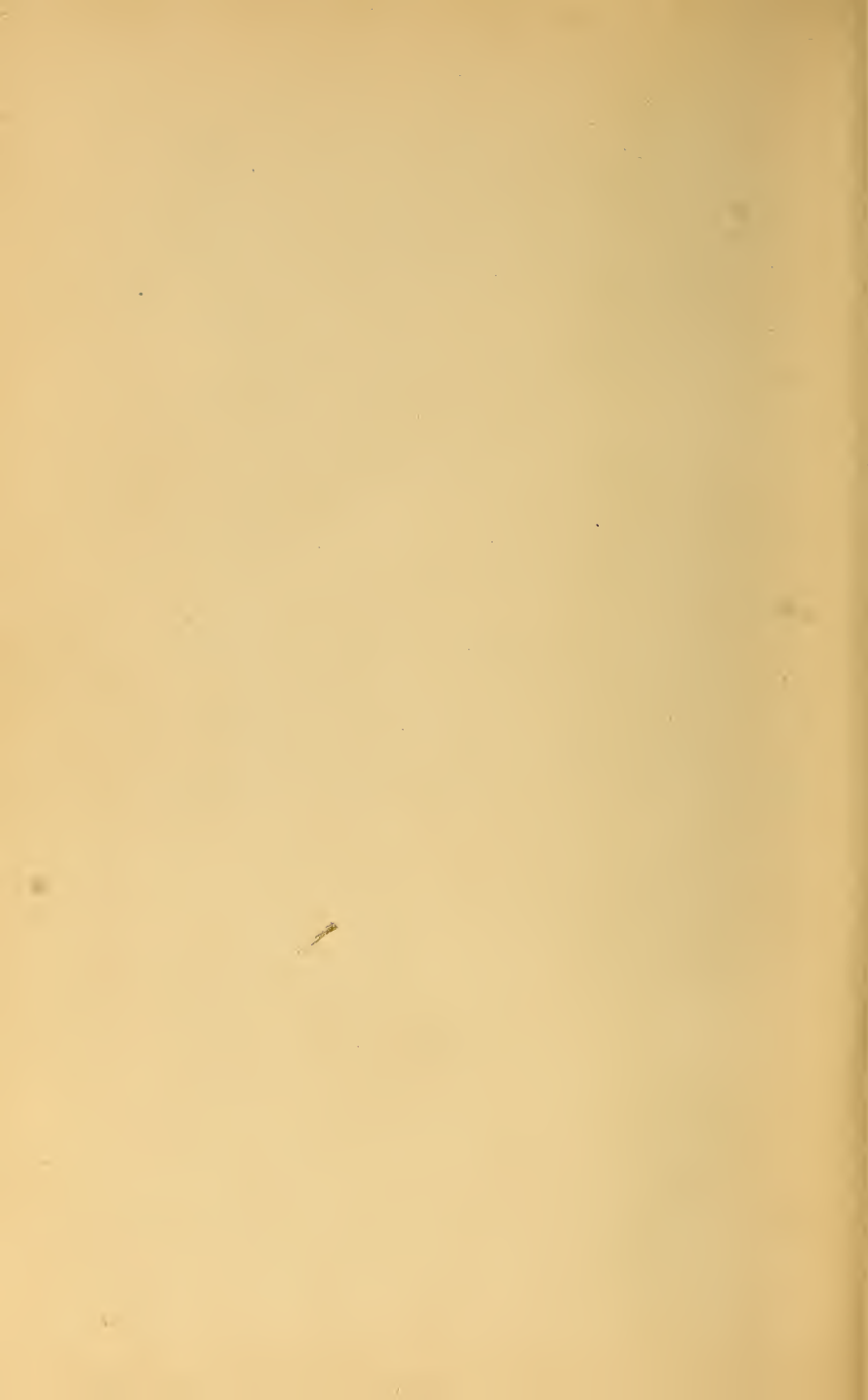
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